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Bostonia

Office of University Relations, Boston University

Boston

Vol. I. *April, 1900*

No. I

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BOSTONIA

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BOSTONIA.

No index published as yet.
Probably no title page.

Publisher, Oct. 6, 1903.
Office, November 12, 1903.

Published Quarterly by BOSTON UNIVERSITY

Vol. I.

April, 1900

No. I

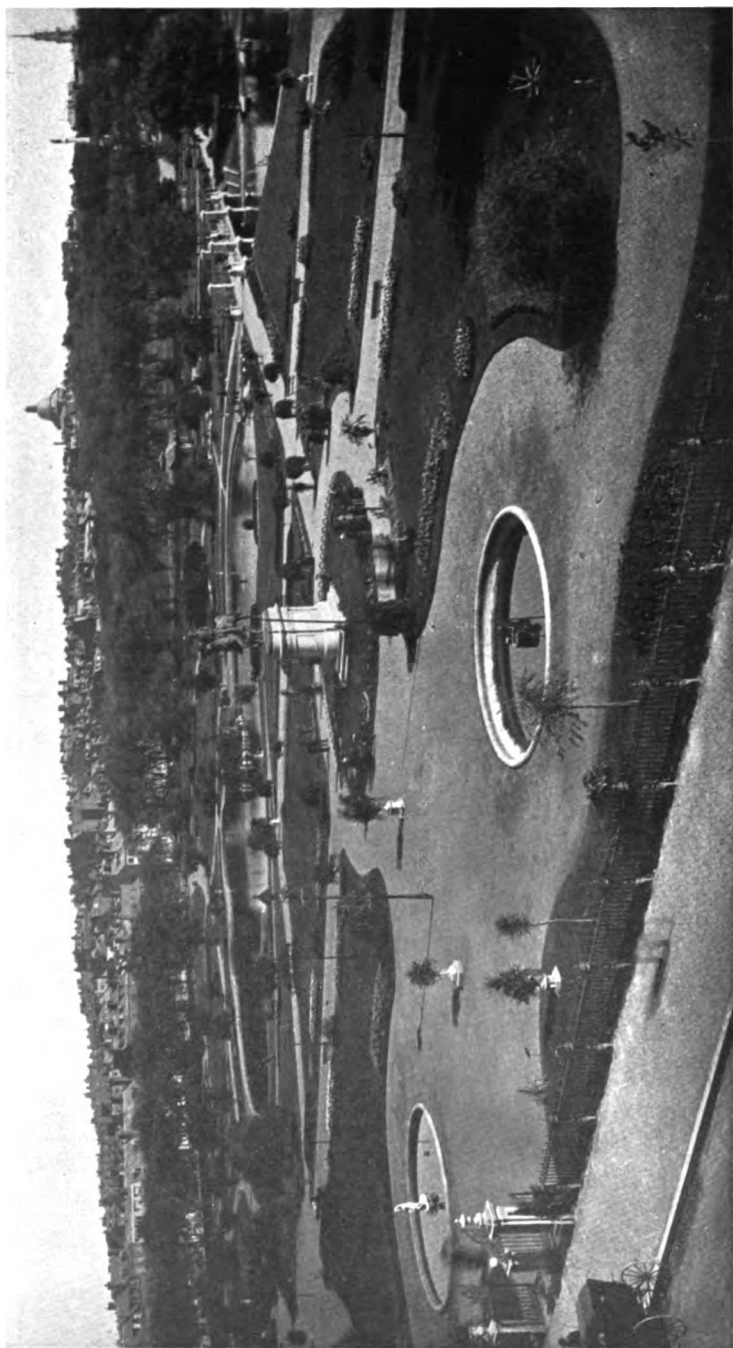
★ BOSTONIA

1900

Where shall the scholar live?
In solitude or in society?
In the green stillness of the coun-
try, where he can hear the heart of
Nature beat, or in the dark gray
city, where he can feel and hear the
throbbing heart of man? I make
answer for him, and say, In the
dark gray city. LONGFELLOW



Published Quarterly by BOSTON UNIVERSITY



CENTRAL BOSTON FROM ARLINGTON STREET
The large double-decked building on the hill is one of the Halls of the University

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BOSTONIA

VOL. I.

APRIL, 1900

No. I

SOME CHARACTERISTICS OF BOSTON.

THE tourist who enters modern Rome or Athens is impressed by the incongruous blending of the old and the new in these classic cities. He stands before the ruins of an old Greek temple and presently a locomotive goes noisily puffing through the maze of columns; he studies the façade of the Pantheon at Rome and his ears are dinned by the strident notes of a modern hurdy-gurdy playing snatches from the latest opera. The traveller who enters Boston is painfully conscious of the same incongruities: Boston is a venerable city, Boston is only ten years old; Boston has priceless literary treasures, Boston has the newest Yankee inventions. The tourist rides in an automobile to the scene of the Boston Massacre; he takes a "trolley" to Bunker Hill Monument. The dome of the venerable Bulfinch State House blazes with myriads of electric lights.

The citizen of Boston becomes so accustomed to the sight of historic structures that he frequently passes them without comment; he nonchalantly winds his way through the crowded streets of the older portion of the city, and stares for a moment in mute surprise as he comes upon groups of strangers gazing with intense interest upon the tablet or monument that commemorates some stirring scene in the nation's life.

In a general way the Boston man is well acquainted with the antiquities of his city, but it is the traveller who finds himself for a day or two in Boston who prizes and utilizes to the full his precious opportunity. "That is the North Church, from the steeple of which Paul Revere hung out his signal lantern," said a Boston merchant not long ago to a visiting friend to whom he was showing some of the historic features of the town. "Why," said this visitor from the far West, "I thought that Paul Revere said to his friend:

"Hang a lantern aloft in the belfry-arch
Of the North Church tower as a signal-light,—
And I on the opposite shore will be,
Ready to ride and spread the alarm.'"

That Boston merchant remarked later to some of his friends that he should study the history of his native city before again venturing to give information to well-informed strangers.

It is probably true that a census of Bostonians would reveal a distressingly small number of citizens who have actually climbed Bunker Hill Monument; yet in spite of this exemplification of the old proverb that "familiarity breeds contempt," it is nevertheless true that the Bostonian has a genuine and sensitive civic pride. He has learned some lessons by bitter experience. He allowed that gem of colonial architecture, the home of John Hancock, to make way for a modern private dwelling, but his regret assumed the form of a practical energy that made it forever impossible for the Old South Church to meet a similar fate. He allowed a street-railway company to remove a row of noble elms from the Common and to burrow beneath the surface in a way that bids fair to ruin a still larger portion of the trees and shrubbery of the people's playground; but from the ruin he has learned to prize what has been spared; the numerous rallies to "save the Common" from further encroachments furnish food for the comic papers, but also indicate that Demos is very much aroused and is very much in earnest in this matter.

To live in Boston is a liberal education. One absorbs the spirit of the town. Boston has a distinct individuality; Boston may be provincial, as the "metropolitan" journals fondly reiterate, but nobody denies that Boston is intellectual. The much-derided, much-envied "literary atmosphere" of Boston is as distinctly unique as the Boston climate. Boston may have its aristocracy, but this aristocracy is not like that of monarchical countries; an orator at a public gathering recently gave what bids fair to become a classic definition of "Boston aristocracy:" "It does not depend on the inheritance or the acquisition of money. It never has. It depends largely on transmitted or acquired education, and secondly, on public service, rendered in this or previous generations."

The genuine Bostonians of direct Puritan descent are in a hopeless minority in the city to-day, but the principles and traditions which these old families represent are vital and perennial. No more concrete embodiment of the spirit of the city could be found than the scene on Boston Common on a Sunday afternoon in summer. The ground is a vast forum; a dozen speakers are haranguing more or less attentive groups of listeners. Political economists, social agitators, representatives of various religious organizations, men very much excited, men very calm and deliberative, are discussing all the burning questions of the day.

Boston is a town much given to thinking for itself; it may not always be right in its views, but it never hesitates to give emphatic utterance to those views. On the map of the United States New England is but an insignificant tract that could be tucked away in a corner of one of the great Western States, but the men and women of this little region have a way of speaking and acting that sometimes excites the ire, if not the admiration, of much larger States further west.

The schoolboy who on his way to school passes daily the old North Church, the site of the Boston Massacre, the scene of the Boston Tea Party, has unconsciously absorbed lessons in independence that will some day make themselves felt in independent action. Faneuil Hall still opens its doors to citizens who meet to discuss public questions. The tide of business may surge about the venerable burying-grounds in the centre of the city, but the hurried passer-by cannot fail to note on the monuments or on the tablets the name of Paul Revere and Peter Faneuil and Samuel Adams and Cotton Mather. The citizen of Boston never forgets that his city is the heir of the treasures of intellect and manhood which his Puritan forefathers brought with them in the *Mayflower*. To the tourist, the student, the man of culture, the patriotic American, Boston offers incomparable attractions, either as a place of sojourn or as the residence of a lifetime.

Joseph R. Taylor.



DEMOCRACY AND EDUCATION.

EDUCATION in a democracy must be largely political in character ; it must fit the individual to take part in public affairs. The American colleges must offer courses of study as broad and varied as are the needs of modern American life. The conditions of this American life, in particular the political conditions, make large demands upon the colleges. Thorough training in economics and politics is required to equip the college man for the duties of citizenship in a democracy.

Unfortunately, the demands of democracy upon the colleges have been too little considered in the past. The political education of the student has been neglected. The aim has been to fit him only for private life.

Consider for a moment the extent of the demand in this country for men to fill the various public offices. The legislative bodies alone call for their thousands ; in addition to the Federal Congress there are the forty-five State Legislatures and the countless municipal boards and councils. Then there is the army of executive officials required for the administrative service of nation, state, county, and municipality ; and, finally, comes the great body of the judiciary. These offices make up a total demand of immense proportions.

Hitherto the colleges have done too little toward qualifying their graduates to meet this demand of the public service. In his essay on "Representative Government," Mr. Herbert Spencer comments as follows on the neglect of the schools to train men for political life and the resulting incompetence of public officials : "One would think that the whole system had been framed on the sayings of some political Dogberry. The art of healing is difficult, the art of governing easy. The understanding of arithmetic comes by study,

while the understanding of society comes by instinct. Watch-making requires long apprenticeship, but there needs none for the making of institutions. To manage a ship properly requires teaching, but the management of a people may be undertaken without preparation."

The American colleges should send out scholars competent to grapple with the problems of American life. These problems are chiefly of a social-economic nature. There is need of scholars, trained in the sciences of society and the State, who can speak on these questions with authority and help to create a sound public opinion. "There is probably nothing," writes Mr. E. L. Godkin, "from which the public service of the country suffers more to-day than the silence of its educated classes; that is, the small amount of criticism which comes from disinterested and competent sources." This is true. But the root of the trouble lies still deeper. It is not, in reality, merely the silence of the educated classes that we are suffering from; it is their incompetence — the cause of their silence. The education of these classes has not fitted them to be competent critics of the public service, or to take an intelligent part in political affairs. If democracy is to endure, the scholars must go into politics. "The republic was founded by scholars," said James Russell Lowell; "it can be perpetuated only by the solicitous and unselfish devotion of scholars." And certainly there is no surer way to draw the scholars into politics than to give them the kind of training that will attract them in the direction of the public service. That training the colleges must provide. They must breed thinking men of action to go forth as leaders of the people.

The people must have guidance; and, when the true leader is not forthcoming, the vacant post of leadership is usurped by the demagogue. But the rule of the demagogue means the failure of democracy; for the demagogue gives no guidance — he follows with flattering self-effacement the momentary mood of the mob. The true demagogue loudly repudiates any pretension of knowing more than "the people." He proclaims the divine right of the mob, and protests that the people can do no wrong. This doctrine of *vox populi, vox dei*, is as pernicious as the old doctrine of the divine right of kings which it has supplanted. Faith in democracy is something higher than this fatuous belief in the infallibility of the unguided people. Long ago, Carlyle told us with vehement iteration that the grand problem of democracy was to find government for the people by their real superiors. Other and calmer critics of democratic institutions have repeatedly pointed to the same difficulty,—the difficulty of securing competent leadership. This crucial problem of democracy the American colleges can aid in solving, by giving to the nation true leaders,—men schooled in all that pertains to the art of government.

Such, then, is one demand which democracy makes upon higher education.

It is admirably emphasized in a suggestive definition of a university given by a recent speaker, as "an institution which fits out true and proper men of the people to be leaders of the people." But the training of political leaders does not exhaust the whole duty of the colleges to the public. Matthew Arnold has told us, with his usual keen penetration, that it is most difficult for a democracy to find and keep high ideals. "The individuals who compose it," he points out, "are, the bulk of them, persons who need to follow an ideal, not to set one; and one ideal of greatness, high culture, and fine feeling, which an aristocracy once supplied to them, they lost by the very fact of ceasing to be a lower order and becoming a democracy."

Here, then, is the opportunity for the colleges. They should set before the people high standards of culture. They should raise up for every calling men who shall embody nobler ideals of life than those which at present dominate American civilization. At the present time the great controlling force in American civilization is the spirit of mercantilism. This element has dwarfed and overshadowed all others in the American life of to-day. The spirit of mercantilism has invaded every sphere of thought and action. Its baneful influence is manifest in the fields of literature, science, and art. Education has not wholly escaped. There is a tendency in some quarters to estimate the greatness of a university by the size of the endowment and the amount of the receipts at the box-office. Even academic freedom is not safe when professors are dragooned into silence or are dismissed from service for promulgating views that might alienate prospective endowments. Not even the Church has escaped the charge of having joined in this general bowing-down to Baal. Mercantilism has tainted our religion. "Suppose," says the Hon. Andrew D. White, "that the introduction of Mohammedanism into any one of our great cities were sure to draw trade on a vast scale, to necessitate manufactures and railways; you know that you could secure at once contributions to build a mosque that would rival the Taj Mahal."

Perhaps the most harmful manifestation of the working of the mercantile spirit is to be seen in the field of politics. In the past the best talent of the nation has been attracted to mercantile pursuits, and away from the public service. Mercantilism has well nigh stifled all sense of civic duty, of devotion to the common weal. It has led the average American to look upon a public office merely as a business opening to be exploited for private gain, not as an opportunity for social service. Hand in hand with this low standard of public morality there has gone a false notion of equality, which proclaims every man as good as another and as fit to administer any office in the gift of the people. To the selfish conception of public office fostered by mercantilism this notion of equality has added the further doctrine that the tenure of office should be brief, in order that as many pensioners as possible may enjoy the sinecure. These two evil forces have thoroughly debauched the civil service. Public

office has come to be regarded as a kind of rotatory "soft snap." It seems strange, at first thought, that a nation of business men should tolerate inefficiency and corruption in the public service. But the explanation is suggested by the remark of a business man in the great American metropolis so often notorious as the most corruptly governed city in the world: "We have thought this thing over," he said, "and we find that it pays better to neglect our city affairs than to attend to them; that we can make more money in the time required for the full discharge of our political duties than the politicians can steal from us on account of our not discharging them."

The danger with which this all-pervading mercantilism threatens American civilization can be averted only by setting before the people higher ideals, which shall emancipate them from the control of the mercantile spirit. To develop such ideals is the important service which the colleges can render to a shop-ridden people. Their duty in the cause of culture has been eloquently set forth by the Hon. Andrew D. White, formerly president of Cornell University, in a thoughtful and stirring address from which I have already quoted. To the question: "What then is to be done in order to develop counter-elements of civilization which shall hold in check the spirit of mercantilism?" Mr. White replies: "I answer simply that we must do all that we can to rear greater fabrics of philosophic thought, literary thought, scientific, artistic, and political thought; to summon young men more and more into these fields, not as a matter of taste or social opportunity, but as a patriotic duty; to hold before them not the incentive of mere gain, or of mere pleasure, or of mere reputation, but the field of a new and better civilization. The greatest work which the coming century has to do in this country is to build up an aristocracy of thought and feeling which shall hold its own against the aristocracy of mercantilism. I would have more and more the appeal made to every young man who feels within him the ability for good or great things in these higher fields to devote his powers to them as a sacred duty, no matter how strongly the mercantilistic spirit may draw him." This "aristocracy of thought and feeling," which the colleges should aid in building up, will furnish those higher elements of civilization which are needed to modify and control the now dominant mercantilism. It will leaven democracy with "a high reason" and "a fine culture." And it is by the appearance of these two things in the life of a nation, to quote from Matthew Arnold, that "it becomes something more than an independent, an energetic, a successful nation—that it becomes a great nation."

But this new aristocracy must be imbued with a spirit of devotion to the republic and of confidence in the future of democracy. It must renounce the reactionary pessimism which declares that democracy is "the fruitful mother of all our ills;" that nothing can bring relief but a change of institutions. No sane man can doubt that democracy holds the future. The abuses and

corruptions which have appeared in American politics are not, as Mr. Lecky has recently tried to impress upon us, inherent in the nature of democracy. Our faults have been those natural to a young, self-confident people, absorbed in the task of developing the material resources of a vast territory. Democracy has not caused them, and there can be no serious thought of seeking a remedy outside of democracy. The intellectual aristocracy of the future must hold fast to democracy, as the only possible or desirable form of government. But, if there is no room among us for the reactionary pessimism that despairs of the republic, it is equally certain that the time is past for the vainglorious optimism that could see nothing but good in all the works of democracy, nothing but evil in the "effete monarchies" of the Old World. We have outgrown the spirit of short-sighted jubilation at our supposed superiority to the rest of mankind, which characterized the national mood during the first half of the nineteenth century, the years which Mr. Lowell aptly termed the "Fourth-of-July period of our history." We saw the future only in rose-color, for we were blind to our national faults and supremely confident in our good luck. Everything had "conduced to our measuring the success of our institutions by evidences of our outward prosperity." "Among the nations of the earth," as Mr. Lowell humorously puts it, "we were the little Jack Horner. We had put in our thumb and pulled out a plum, and the rest of mankind thought we were never tired of saying, 'What a good boy am I!'" But we have grown tired of this childish self-laudation. The national mood is becoming serious and self-scrutinizing. The old optimism of the Fourth-of-July period is no longer possible. In its place we need not pessimism, but a new optimism, which shall be calmer and saner than the exuberant and self-complacent optimism of our swaggering national youth, an optimism springing from a deep-rooted faith in the future of American democracy, yet tempered by a wholesome respect for the institutional experience of older peoples, a saving knowledge of the difficulties and the dangers that still confront the nation, and a quick sense of the duties and responsibilities that go hand in hand with the rights and privileges of citizenship in a free republic.

It is this spirit of thoughtful loyalty to democratic institutions which the colleges are called upon to inculcate in the leaders of the people whom they shall send out to set higher ideals for American civilization. If higher education is faithful to this trust, the future of the nation shall be even grander than anything that we have attained or dreamed of in the memorable past.

F. Spencer Baldwin.

PERSONALS.

The alumni and undergraduates of the College of Liberal Arts, Boston University, lately tendered a banquet in honor of Lieutenant-Governor John L. Bates, at Young's Hotel. Among the many pleasant words spoken, he said :—

I am pleased to be with you this evening as an alumnus of Boston University and a representative of the State of Massachusetts. I am glad to hold the second position in a State which has a population nearly as large as the entire population of the United States at the time of Washington; a State which has produced so many poets and orators, so many philanthropists and philosophers, so many statesmen and teachers. To occupy any position in this State is an honor which any man might prize.

I am pleased that this meeting has taken place, as I recognize the reason for its gathering. Let us consider it a tribute to our Alma Mater, to which we owe so much. We have come to congratulate her on the progress she has made in the little more than a quarter-century of her existence. But a short while ago she had accommodations and was looking for students, but now she has students, but lacks sufficient accommodation. I sincerely hope that the time is not far distant when we shall have some millionaires among our graduates who are willing to help pay the debt we owe our Alma Mater. We recognize that she was the one who guided us when manhood was coming upon us, and sent us forth into life with lofty ideals of character.

I particularly rejoice on account of the recollections which are brought to us at this time. Memories of college days come flooding in upon us in plenty. We have responded to the roll-call; we have heard the roll of the drum and the sound of the bugle. We would have these memories forever with us. We would not have them fade until the sunset fire fades in the west, and the embers of our earthly fire have grown cold. Brethren, I thank you for your kindly greeting to-night.

The Honorable William Claflin, LL.D., who celebrated his eighty-second birthday on the sixth of last month, had, while Governor of the Commonwealth, the unique honor of officially placing his signature upon the charter of both Wellesley College and Boston University. He has also been a trustee of each from the beginning and president of the corporation of the latter since 1872. As an alumnus of Brown University, a Doctor of Laws of Harvard and of Wesleyan, a trustee of Mount Holyoke College, and a benefactor of the Amherst Agricultural College, he has sustained a remarkably close relation to this group of the institutions of higher education in New England. He is one of the seven famous Governors of Massachusetts born in the same year, 1818.

PRESIDENT WARREN.

WILLIAM FAIRFIELD WARREN, president of Boston University since its organization, was born in Williamsburg, Mass., March 13, 1833. He was the third son of Mather and Anne Miller (Fairfield) Warren. As a direct descendant from the original immigrant William Warren, of Roxbury, whose son married Susannah Mather, his genealogical line goes well back toward the beginnings of New England history. Through his father's mother he is directly descended from Elder John White, the associate of Hooker, and through his own mother from Hon. William Fairfield, of Wenham, who at one time held the highest elective office in the royal province of Massachusetts. His father's father was Cotton Mather Warren.

After his graduation at Wesleyan University in 1853 he established a classical school in Mobile, Ala.; travelled; preached; and for nearly two years studied at Andover Theological Seminary. In the years 1858-60 he was a pastor, first at Wilbraham, Mass., then at Boston. Of the ten years 1856-66, more than seven were spent in Europe and the Orient. Twice he visited Greece. In Rome he gave much attention to classical and ecclesiastical archæology, and at the University of Berlin he made a special study of philosophy, Christian art, and monumental theology. In Halle his studies related more to Biblical and Oriental antiquities. In 1866 he returned to Boston to organize and preside over the Boston Theological Seminary, which was the nucleus of Boston University, chartered in 1869. To the presidency of this Dr. Warren was also called, and to its development the best work of his life has been given.

President Warren has steadily maintained, in his administration of the affairs of the University, the fundamental ideals for which the University stands. Equal opportunity for young men and young women alike, with no discriminations whatever, in the higher education of collegiate and graduate rank, and of the three professional schools, is an organic provision which has suffered no infringement during the twenty-seven years of the University's life. A conservative position in respect to the elective plan of study in the undergraduate department has also been a principle with him and the Faculty. Somewhere between the Harvard freedom in electives and the Yale restrictions, the administration of Boston University has succeeded in striking a happy medium which adapts itself well to the practical management of the students' courses.

A period of four years required for attaining the first degree in Arts, Philosophy, or Letters has been held to be a necessity for the average student. Rare exceptions only are allowed.



WILLIAM FAIRFIELD WARREN, D.D., LL.D.

President of Boston University

The continuance of an ancient and well-tested requirement, that some knowledge of Greek should be an indispensable condition for the A.B. degree, is in accord with a steadfast judgment of President Warren and his associates, in the matter of bestowing the University honors. Neither has he found occasion to recommend any retreat from a first principle adopted at the beginning, by the University authorities, — that no honorary degrees should be granted.

As administrative head of the University, in guiding the interests of the School of Theology, he has been hospitable to all well-ascertained results in Biblical scholarship and to all well-grounded positions in theology; but he has a native intolerance for all that is capricious in modern criticism, or is lacking in reverence for the unshaken truths of the Christian faith.

His large conception of the kind of theological teaching which should have place in a modern university is best stated in his own words : —

There are . . . two types of teaching. They differ not so much in terminology as in the ideas attached by them to terms in common use. Both, for example, speak of the natural and the supernatural; but while in the one teaching these are mutually exclusive terms, in the other, nature as a whole and in every part is conceived of as being in almost every important particular supernatural,—supernatural as to origin, as to ground of persistence and life, as to rational meaning, and as to primordial aim and purpose in the mind of the Creator. In like manner, in each type of teaching a distinction is made between the human and the divine. Yet, while in the one these terms are habitually set in direct opposition, in the other they are habitually set in such relation that the diviner a man becomes the more truly and completely human is he. This difference necessarily produces two differing conceptions of theopneustic inspiration. According to the first, in every form of such inspiration, the more active the divine agent became, the more passive was the human instrument; according to the second, on the contrary, the opposite was true,—the less active the divine agent became, the more the man lapsed into the moral darkness and weakness and limitedness of his own sinful mind, while on the other hand the more active the divine became, the more was the man lifted into the sphere of truly normal and perfect human activities.

These differences of world-view and differences in the conception of inspiration necessarily produce in turn different conceptions of revelation and its history. According to the first, divine revelation in its historic origin and progress was something wholly superior to and often violative of the so-called laws of nature, if not, also, so-called laws of the human mind; according to the second, on the other hand, both nature and man being products of creative power in and through which in one form or another, in one degree or another, this self-revelation of God is forever going forward, their respective uniformities of process or action and their miraculous and other deviations from uniformity are equally parts of one all-wise and benevolent ongoing world-administration, through which God's soteric purpose is being wrought out, and in which, speaking from the highest view-point, the view-point of God himself, no divinely given law is ever divinely broken. Which of these contrasted sets of views is the more spiritual and true, men of fair intelligence cannot doubt.

A conspicuous mark of his personality as administrator has been the

scholarly dignity which has never for a moment been laid aside. The most sensitive person has had no reason to blush because the head of an institution set for the highest ideals in education and character was competing in an arena where utilitarian notions of life and culture find sway.

Following are some of the topics which have been treated by President Warren, in Baccalaureate and Opening Day Addresses, or as Prolegomena for the University Year-Book,— topics which indicate the high level of his thoughts concerning education: "The Cry of the Soul;" "Giordano Bruno and Liberty;" "The Mastery of Destiny;" "Waiting for the Apocalypse;" "From Athens to Corinth;" "The Quest of the Perfect Religion;" "Joint and Disjoint Education in the Public Schools;" "The Liberation of Learning in England;" "The Gateways of the Learned Professions."

President Warren has been a copious writer for the periodic press on both sides of the Atlantic. His productions, some in German and some in English, would fill many volumes. Some have been translated into several languages: one into Arabic, another into Japanese and Chinese, as well as European languages. He was appointed a member of the "American Company" who prepared the Revised Version of the New Testament, but was unable to serve. For many years he has been a corporate member of the American Oriental Society. His best-known book is entitled "Paradise Found: A Study of the Prehistoric World." This, published in London and Boston in 1885, has reached its tenth edition. It presents the scientific, historic, and other evidence that the cradle of the human race was at the North Pole. Since 1873, in addition to his executive duties, he has occupied the Chair of Comparative Theology and of the History and Philosophy of Religion. This chair has been made illustrious by the wealth of learning he has accumulated from every source that could add light to the religious problems of the race. His lectures are given year by year to large and deeply interested classes.

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BOSTONIA

PUBLISHED QUARTERLY BY BOSTON UNIVERSITY

Subscription price, fifty cents per year

Address all communications to

Professor CHARLES W. RISHELL, Editor, 12 Somerset Street, Boston, Mass.

TO the wise control of the swiftly developing educational interests of the United States during the last few decades Boston University has striven to contribute its proportion of influence. With national expansion, and even apart from it, will come, with the new century, wider educational responsibilities, and new and more difficult educational problems. BOSTONIA is to be one of the means by which the University may the better perform its oncoming tasks. It will aim to unify our large body of alumni, consisting of several thousand lawyers, physicians, clergymen, teachers, business men, and others in various walks in life. It is designed to be a medium of communication between the University and that large and increasing number of intelligent men and women who believe in the University and the ideals and methods it proclaimed and has championed from the first. But all the breadth which has distinguished the conduct of the University will be embodied in BOSTONIA, which shall, if it meet the hopes of its projectors, be a forum from which, in the course of time, all phases of education may be discussed. And while it will point out the advantages of Boston as an educational centre, and of Boston University as an institution, it will do so only in the interest of an unselfish purpose to benefit the largest number in the highest degree. Not in any narrow and selfish spirit, therefore, will BOSTONIA be conducted; but in such a manner that interest in the most complete human development shall be aroused, or deepened wherever it already exists.



One great department of educational endeavor is to illustrate the nature and benefits of education. This work is twofold: first, to induce as many as possible to seek it; and second, to induce those who are able to make it available to all. Until the benefits of education are exhibited in larger numbers of men and women this twofold work will be difficult. For this reason it is that the nature of true education must ever be the subject of fresh inquiry; and when that inquiry has terminated in a correct theory the more difficult task remains of applying the means so that the desired results shall be obtained. Probably all will agree that education should fit men and women for life. But life is exceedingly comprehensive. To limit our plans to the sphere of preparing students for a successful financial career is obviously inadequate, however

important. The life is more than meat and raiment and physical comfort and luxury. Nevertheless, all true education must avoid the repression of any natural ability for financial success. The educated youth should be at least as willing, or, even, as anxious, to enter upon a business career as the uneducated, and he should be better qualified for it.



But necessary as it is that the material resources of the world should be developed, life holds much of duty and privilege beyond this. It may be true that a relatively small amount of education of a given kind will fit a young man for business; but human nature has a capacity for the enjoyment of thought and of beauty, and the business man should be fitted for an adequate appreciation of these as found in literature and art. But if there is to be literature, and if there is to be art, education must develop the capacity for their production and conform the public taste to their appreciation. And if one were so trained he would still not be fitted for life, which is pre-eminently and necessarily social. Only when education has done all that has been suggested and besides has prepared humanity at large for the proper performance of the duties and the rational enjoyment of the privileges connected with the family, the State, the Church, and with every relation human beings sustain to each other, and has trained them so that their impulses will prompt them to seek these ends, will it have finished its task; and even this will have to be performed afresh for every generation.



It is evident that much of this education cannot be wrought in the school, but must be relegated to the home and to other like agencies. Nevertheless, much of it must be done by the schools; and vast as the enginery is which now seeks to accomplish these great ends, it will have to be multiplied many fold before the requirements will be fully met. BOSTONIA will seek to make itself felt in broadening and heightening the ideals of education, and in pointing out the way for their realization.



The work of education is a gigantic philanthropy. The city of Boston alone expended for public education during the year ending Dec. 31, 1899, the vast sum of \$3,593,123. The taxpayers submitted to this enormous outlay because of their philanthropic spirit. By their self-sacrifice they were fitting others for life and contributing to the general good. But large as this sum is, it by no means measures the amount of money lavished by the spirit of generosity on the education of the youth of Boston and those who come to Boston for an

education. Boston University and The Massachusetts Institute of Technology, so closely related to each other, to say nothing of other institutions of learning, could not carry on their work but for the large gifts of those who never received any return for their munificence except the consciousness of having acted benevolently and unselfishly. Sometimes graduates of institutions of learning decline to contribute to endowments on the plea that, when students, they paid the required fees and are therefore under no obligation. But all the fees of all the students in Boston University, even were they multiplied many fold, would not enable it to continue its work were it not for the philanthropy of those who have given so largely for the education of the generations to follow them. And the same philanthropic spirit will be necessary in the future if the work is to increase. It is so with all similar institutions. And next to the work of the Church there is nothing which so appeals to the far-seeing man. For by his endowment he does not merely aid those in present need, nor mitigate in some measure existing human sorrow; but he dries up the fountain of misery at its source by putting men and women into a position where they can take care of themselves, and shed the light they have received upon all about them, even to the third and fourth generation. If BOSTONIA can succeed in illustrating effectively the philanthropic spirit of all true educational work, whether performed by instructors or by donors of funds, it will accomplish one of its appointed tasks.



Sentiment in favor of coeducation is spreading rapidly in Continental Europe, although it is thought of chiefly in its application to the primary and preparatory schools. Sweden led the way with a school for both sexes, which was established in 1876. In Finland there are at present about a dozen mixed schools, in each of which there are eight or nine grades. The first was established in 1883. The mixed high school in Helsingfors, established in 1886, prepares young men and maidens for the university. Mixed schools were begun in Norway in 1886, and in 1896, after ten years of experiment, they were made official, so that separate schools for the sexes are no longer supported by the State. In Denmark, in 1898, considerably more than half of the schools in which the languages do not form the basis of education were mixed. Schools for both sexes are found also in Switzerland. Germany has as yet no word for coeducation, but the energetic agitation in its favor will doubtless result in the early and general introduction of the system. The principal objection urged against them is the danger to the morals of children and youth thrown together for so many hours each day. Wherever they have been tried, however, the testimony is that both the manners and the morals of the boys and girls are improved rather than damaged, and that in every way the system is more beneficial than that of separation.

BOSTON UNIVERSITY.

"A CITY is in itself a great university,—Boston particularly so." Such was the language of the *Springfield Republican* in editorially welcoming the opening of Boston University a generation ago. The editor proceeds as follows: "The plan of the institution, as rightly indicated by its name, is to organize into a general educational corporation the means of instruction so abundantly spread out in that city."

So vigorously was the new enterprise entered upon, and so warmly was it welcomed by the public, that already in the year 1874 and for several years thereafter its students of theology, law, and medicine outnumbered those of any other American university. Meantime no other had higher requirements for admission,—hardly any requirements equally high. In his third annual report the president called attention to several remarkable facts based upon statistical tables there given. These facts were summed up as follows:—

1. Last year the number of professional students in Boston University was forty-two more than in Harvard and one hundred and ninety-seven more than in Yale.

2. Counting all departments, the number of tributary, collegiate, and professional students was the same as in Harvard and five more than in Yale.

3. Taking the entire membership of the University, its percentage of graduate students was six higher than Harvard's and nine higher than Yale's.

4. Counting out the academic element and comparing the remaining departments common to the three, Boston's percentage of graduate students was but two below Yale's, while it was two more than double the percentage of Harvard.

It is not surprising that the president added, "These are most sobering facts. They should be pondered by every trustee and patron of the University until a profound sense of the immense responsibility devolved upon the University is realized." Attention was also called to the need of enlarged pecuniary resources necessitated by so remarkable a patronage.

The history of the University was first presented by C. K. Dillaway, A.M., in Winsor's "Memorial History of Boston;" later by Dr. George Gary Bush, of Yale, in "The History of Higher Education in Massachusetts," published by the Bureau of Education, Washington, D. C., pages 341-363. What might be called its "fore-history" is found in a discourse delivered by President Warren at the Quarter Centennial in 1898, entitled "The Historical Heritage of Boston University."

The plan of the organization of the University is in several features original. For a full description reference must be had to the eighteenth annual

report and to other documents. In the present article space can be taken for nothing more than a brief notice of the leading departments of instruction.

The College of Liberal Arts is domiciled at 12 Somerset Street. It was the first institution in Massachusetts in which women could obtain a collegiate education equal to that provided for young men. At one time its requirements for admission were higher than were found in any other university in America. Its students the present year exceed five hundred. Of these, fifty-seven are graduates of this or other colleges. Its courses in Physics and Chemistry are given in the Massachusetts Institute of Technology, and its courses in Natural Science in the building of the Boston Society of Natural History.

In the original statutes of the organization of the University provision was made for a College of Agriculture, but in June, 1875, the authorities ascertained that the trustees of the Massachusetts Agricultural College at Amherst were ready to co-operate with the University in this department and furnish instruction of the kind desired. Accordingly, in that year an agreement was entered into by virtue of which the College secured an honorable alliance with the University and the University an Agricultural Department. Since that time the equipment and the annual income of the College have been greatly increased. After careful investigation the Government of Japan selected it as a model after which to organize an Imperial College of Agriculture in that country, and secured in connection with its earliest Faculty the services of the president and several graduates of the Amherst institution.

The Boston University School of Theology, founded in 1839, was merged into the University in 1871. The present year it has one hundred and eighty-two students, a much larger number than any other in this part of the country. It was the first in America to make the historic, systematic, and philosophic study of the religions of all peoples and of all ages an integral and permanent part of the theological curriculum. It makes a like claim with respect to the systematic and comprehensive study of Christian missions. Almost from the first it has employed instructors belonging to more than one evangelical denomination. Among those who have delivered courses of lectures have been President Woolsey of Yale, President Harris of Bowdoin, President Mark Hopkins of Williams, President Robinson of Brown, President Anderson of Rochester, and others. It has educated more than two thousand ministers, of sixteen denominations, and these are found in nearly every part of the world. Its hall is at 72 Mount Vernon Street, a short distance to the west of the State House.

The Law School is on Ashburton Place, midway between the State House and the new Court House. This hall is the latest and finest belonging to the University, having cost, with the land, a quarter of a million dollars. Its students number over four hundred. This school had the honor of being the

first in America to present a three-years' graded course of instruction and to require its mastery in order to graduation. It was also the first to duplicate its own instruction, regularly teaching nearly every important subject by two different methods simultaneously and by two different members of the staff of instruction. Throughout its history it has had a larger Faculty than any other in America.

The School of Medicine was the first in this country to present a graded four-years' course of instruction and to require its completion in order to graduation. Its Faculty includes over fifty experts, and its students average nearly two hundred. Its buildings are situated on East Concord Street, adjoining the City Hospital.

The Graduate School of Arts and Sciences, in Sleeper Hall, has regularly over one hundred candidates for advanced degrees. During the past year the students of the University already possessing literary or professional degrees number three hundred and thirty-two, and come from one hundred and four American and foreign colleges, universities, and professional schools. A list of these may be seen in the University Year-Book.

The assets of the University above liabilities at the close of the last fiscal year were \$1,676,322.47. The receipts of the year were \$237,991.89.

L.



THE SCHOOLS OF MASSACHUSETTS.

THE sixty-third report of the State Board of Education, just presented to the Legislature, and sent us through the kindness of the secretary, Mr. Frank A. Hill, is well fitted to make the citizens of the old Bay State increasingly thankful, if not a little proud, over the continued progress of her schools. That New England is changing somewhat in the character of its population, as is often remarked upon, is doubtless true; but it is also true, and not sufficiently remembered, that the old spirit abides substantially the same, the institutions and ideas which have made New England in the past remain practically in control to-day, and the newcomers are very largely being fashioned on the old pattern. The schools, at least, are as heartily appreciated and generously provided for by the later residents as by the former. The figures of this report tell a very hopeful story.

The amount of money expended on the schools is larger than ever before, — \$13,624,814 for the year; more is also expended per pupil. The State School Fund is now \$4,270,548, and the law requires that each year it shall be increased by \$100,000 until it amounts to five millions. A larger proportion of the teachers each year are receiving thorough normal training. The average length of schooling for the State has increased. The supervision and

classification are better. Ninety-six per cent of the children of the State are now under supervision by superintendents. No less than \$127,409 is now expended from public funds in conveying children to school, which means a gain in the policy of consolidating schools and increasing their efficiency. The expenditure for text-books and other essentials supplied at public cost is \$585,376. There was a decrease the past year of 2,010 pupils in the private schools, and an increase of 15,836 in the public schools. The private-school attendance (which means mostly parochial schools) has been relatively diminishing for the past five years. This, too, is a good sign. At the highest the ratio was never more than one to seven, which indicates that our foreign-born citizens know a good thing when they see it.

We have no room for other quotations from these encouraging facts. The State Board purposes to extend to the entire State the policy of employing skilled superintendents of schools to further promote the execution of the compulsory attendance law and the law for the State examination and certification of teachers. In other directions, also, progress is planned and will steadily be carried out. The highest ideals will be kept before the people in the future, as in the past. Massachusetts has every reason to take deep interest and satisfaction in her schools. — *Zion's Herald*.



GENEROUS BENEFACTIONS.

The *Chicago Tribune* says: "Among all the records of the year 1899, not one stands so conspicuously as that of the donations and bequests made for religion, educational institutions, charity, libraries, museums and galleries, and to cities for popular benefit and entertainment. No year in the history of this country has ever equalled it. The aggregate thus bestowed is \$79,749,956, as compared with \$23,984,900 in 1898, and \$33,612,814 in 1897. In the preparation of the statistics no record has been kept of donations or bequests of less than \$1,000. Of the total amount stated above, there has been given to educational institutions \$55,851,817; to charities, \$13,206,676; to churches, \$2,992,593; to museums and art galleries, \$2,686,500; and to libraries, \$5,012,400."

Within the last few months two wealthy Boston men have left bequests aggregating nearly \$5,000,000 for benevolent objects. Robert B. Brigham's estate sets aside at least \$3,000,000 to found a Hospital for Incurables, and provides \$35,000 for many charities. Mr. Daniel Sharp Ford, for more than forty years the proprietor, publisher, and editor-in-chief of the *Youth's Companion*, leaves upwards of \$1,500,000 to various benevolent objects.

John D. Rockefeller has offered to contribute \$150,000 to the Newton Theological Seminary, which is half the amount needed to complete the endowment of that institution. The philanthropist agrees to contribute to the fund dollar for dollar, which hereafter may be raised, up to \$150,000. It is thought that \$150,000 will be raised among the friends of the institution, and with Mr. Rockefeller's individual gift, and \$100,000 already raised, the fund will amount to \$400,000. The first public announcement of this was made at the monthly meeting of the Boston Baptist Social Union, in Lorimer Hall, by Stephen Greene, chairman of the Endowment Committee of the trustees of the Newton Theological Seminary. Two years ago the trustees of the seminary started out upon the undertaking of raising \$400,000, the sum when obtained to be devoted to placing the institution upon a better financial footing, and to extend its working force. There has been a financial secretary at work in the field, which is all New England, to this end, and on January 1 \$100,000 had been raised in this manner.

Miss Helen Gould is credited with donating \$100,000 to the University of New York for the purpose of erecting "The Hall of Fame for Great Americans." The building will be in the form of a colonnade 506 feet in length, and will connect the Hall of Languages with the Hall of Philosophy. It will be almost semi-circular in shape.

Prof. J. W. Magruder, commenting on a recent gift of \$60,000 to Ohio Wesleyan University, says:—

"Mrs. Jeffers is one of that increasing number of people who believe in the administration of their own estates before death. There will be still more of the same mind when people come to know that at their death the National Government appropriates as a legacy tax a sum ranging from five to twenty per cent of their property, and the State Government appropriates a like amount as a collateral inheritance tax, besides the fees which go to the executor of the estate, amounting to two, four, and six per cent, thus making a grand total of twelve to forty-five per cent appropriated before beneficiaries receive a dollar from the estate."

B O S T O N I A

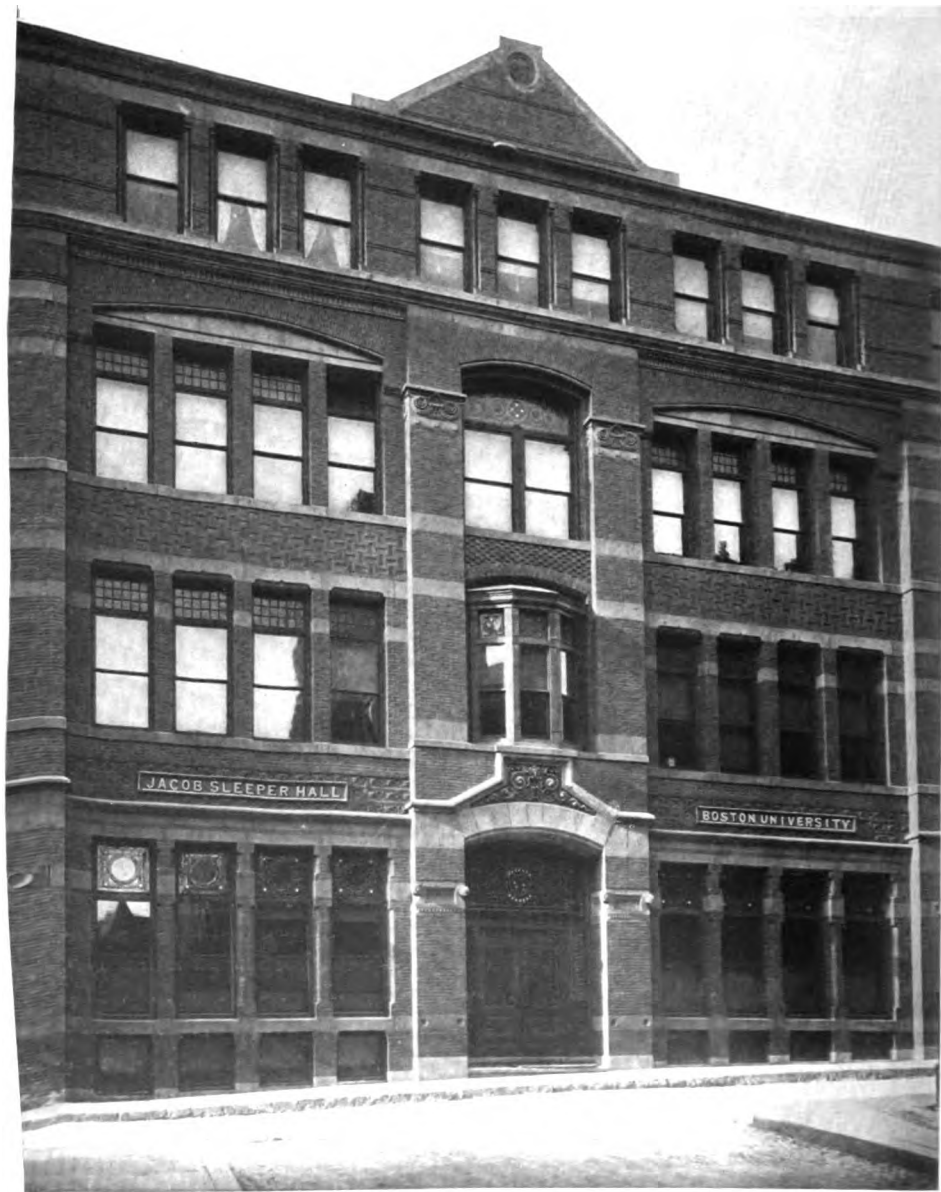
Is published by a committee appointed by the trustees of Boston University. It aims to give its readers important information respecting Boston as an educational centre, and also to augment the educational facilities presented in the University.

ITS SUBSCRIPTION PRICE IS FIFTY CENTS A YEAR.

It is, however, the intention to send it gratuitously to all known contributors to the University funds, and at the request of friends it can be so sent to a limited number of other persons. Such requests should be addressed to

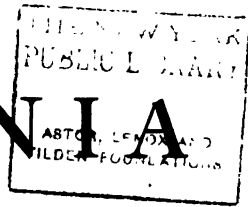
"BOSTONIA," 12 Somerset Street, Boston, Mass., U.S.A.

Entered at the Boston Post-office as second-class mail.



JACOB SLEEPER HALL, BOSTON UNIVERSITY

BOSTONIA



VOL. I.

JULY, 1900

No. 2

THE ADVANTAGES OF A CITY LOCATION FOR A COLLEGE.

IT is not so much a forensic proof that is here required as plain statements. Certain data lie in the very nature of the case before us, and these are inherent, not in opinion nor in preference, but in the spirit and demands of the times and in the tendencies of the generation in which we live. These are indisputable. In a nutshell, it may be said that this age must have men and women that are not learned pedants but well-trained leaders; and it almost goes without saying that this training can best be effected under conditions as similar as possible to those under which the leaders are later to work and exert their influence.

If the past century has developed and emphasized any one thing in religious matters more than another, it has been that in all sects and churches men have been made to feel that a religious life is not a thing apart, to be put on in a cloister or assumed on Sundays, but a vitalizing motive which should permeate every act and thought of daily life. The man that comes the nearest to true religion is not now recognized as he that knows the most theology, but he who carries a Christian spirit with him into the paint-shop and into the counting-room. The old ascetics, though firm and steadfast in their way, could not probably stand the kind of tests which our strong Christian men and women of to-day are meeting at every turn. Pure and undefiled religion has been the gainer by the development of the century.

Just such a change as this is going on in intellectual life; and it is well to be in the van. A college can no longer hold itself aloof from the world and continue to turn out men that shall be leaders in their day and generation. Education is no longer a thing apart, to be acquired and practised within high walls. Education, too, may be shared, possessed, and enjoyed by all sorts and conditions of men. The man who is recognized as the best educated is no longer he that knows the most and unloads on certain occasions, but he that is intellectually alive and holds command under the most varied conditions; who can meet the demands which the great questions of to-day, moral, social, economic, scientific, and scholastic, are making upon him. As religion has ceased to be a thing of caste, so will education. The Christian must be alive; so must the intellectual leader. There will still be enough theologians and

enough bookworms left. The world is now in need of leaders that are thoroughly in touch with the people and cognizant of their needs. Who will to-day listen to a sectarian recriminator, or sit under a fossil pedant? In the great moral and mental revolutions of this generation, not only the masses, but thoughtful people, are losing all reverence for the authority that is pre-empted. A man must throw away his gown and live among men to gain their confidence. The people must find out for themselves that his words are true and do appeal to them. At every epoch of wholesome revolution the start is made and supported from below, not from above. To participate in it one must be of the people, in the sense at least of knowing and appreciating their actual conditions. More than this, it is the only way of saving one's own life.

There is where we are to-day, morally and intellectually. How can young men and young women best fit themselves to meet such conditions and prepare for such service? By staying in an out-of-the-way corner during those four most susceptible years, when their ideas of life are taking shape, or by undergoing in that time a process of constant development and constant adaption? By having for companions only their equals and instructors that are themselves isolated from the current of events, or by meeting every day new faces, new lives, new thoughts, new questions? By being removed from all disturbing elements and allowed to play on some sequestered campus, or by weaving into their daily intellectual activity the settlement of some domestic problem, some question of business on which their living depends, and by taking part in social or church enterprises?

The broadening influence of all the musical, literary, dramatic, and social opportunities that a city offers, besides its libraries, museums, and art galleries, is so apparent and undeniable that it almost makes our whole discussion a mockery of seriousness. But these are possible advantages; and we are confining ourselves to unavoidable, inherent benefits. In the case of many students, indeed, some of the benefits of living in the city are forced upon them by circumstances. Their necessity is not an unmixed evil.

Provided a student has a proper amount of time for study each day, he need not regret that he is called upon to use the remainder in outside matters that bring him in contact with living men and women. It is preparing him for good service. He will not be so easily overcome by the burdens that come later, and will grasp more readily the nature of the work that the world wants from him. In the bustle of a metropolis the realities of life are nearer at hand and more vivid. Moreover, if he must earn his living while in college, it is far healthier for him to find something which shall be a relief from the hours of study than to be limited to tutoring. Variety in mental employment is as necessary as variety in physical exercise or in moral discipline. Above all, the youth learns the great lesson of his dependence upon the world and the world's need of him,—a lesson that has saved many a man from shipwreck; ignorance

of which has plunged other drifting souls into despair and suicide. The crowded city offers to the student occupations and interests outside of his books. In return, he becomes an essential and integral part of its busy life. The blessing is mutual.

All this brings the intellectual leaven into the workshops or restaurant, and exalts noble-mindedness in all spheres. It breaks down caste and ennobles work of all kinds. It reacts upon the soul of the worker ; he does not come out of the college mill with an exalted idea of himself and afraid to soil his hands. He can plunge right in and is ready to do so. He has done it before. His father's business is perhaps waiting for his clear head and trained intellect. "College wit" becomes less the butt of ridicule of practical men ; and the graduate finds his place to work right quickly. The world is especially impatient with men and women that are not versatile ; that do not adapt themselves at once to what is required of them. It has no time to waste with those that do not readily "catch on." And the young woman who as a student lives at home, or in a family, knows already that it takes a good head to manage a home well, and that nothing is so foolish as to leave to ignorance the care of the house and of the children. She is able to take hold quickly and cleverly,—a living contradiction of the theory that a college girl cannot be a good housekeeper because she does n't go through an apprenticeship of delving, scrubbing, and scouring.

It is evident, to be sure, that in a city college the clique and the fraternity will flourish less, being replaced by the more wholesome mingling with outsiders. The whole spirit of the age is against particularism. There may be as many societies as ever, perhaps more ; but they will not be pervaded by that self-centred, self-sufficient, and exclusive loyalty which has been the former ideal of college societies. It is true, also, that the students will be less thrown together for their recreation ; but there will be less partisan rivalry and less danger of excesses in athletic sports. It is also evident that owing, as the students will, a good share of their training to the world, the *alma mater* will be less an object of blind devotion ; but her alumni will undoubtedly be as loyal as ever to the principles for which she stands. No true mother would tie her growing sons jealously to her apron-strings, and no true son will love his mother less, but rather more, if she does not monopolize his attention, as he feels his horizon broadening. But he carries with him to the battle-field the character which bears the stamp of his mother's training, and he will bless her for it.

This introduces the most vital point in the whole matter : the moral influence which a city college must exert. Students that are meeting all sorts of questions at every turn will be alert. They are not left to dream for four long years, and to live in a realm of unreality. They continue to develop as typical American youths in being thoroughly alive. To foreigners the

American child seems scandalously ill-behaved, until they learn that this irrepressibility is the result and indication of activity.

It is everywhere said that the American children ask too many questions, and that their questions cannot be put off with evasive answers. So the city student, with his restless, active mind, reads between the lines of his text-book and seems mature beyond his years. Indeed, during his undergraduate years economic, political, moral, and practical queries are knocking at the student's brains through all manner of outside agencies and influences. City students do not remain overgrown boys and girls, the Seniors being merely a little older, bigger, and more learned than the Freshmen; but they develop into men and women, as it is time and fit they should. What an advantage, too, that these questions come while they are associated with trusted guides and leaders! How often have we seen the unsophisticated graduate, thrust suddenly into the unsympathetic world and upon his own resources, running into erratic extremes! It is one of the pleasantest things in a teacher's life to watch the students as they mature, and now and then to help adjust some balance-wheel which alone might have got hopelessly out of gear. Growing into manhood and womanhood is a different thing from merely becoming more learned by going to college.

The moral and intellectual responsibility of a teacher in a city college is consequently very great. He must be not only a leader, but the students must feel that he is a friend. The conditions discussed above require it. He is not a demigod in their eyes. He has no halo of sanctity or even of authority about him. He is simply a man like hundreds of others whom the students meet in course of the day, and he is judged by the same standards. If he does not succeed in becoming a leader of their minds and a trusted friend he may as well go as a missionary to some country town. The city student has no use for the pedant as such. He may as well stay at home and read the subject from a book. For this reason students and professors must and do meet on more equal terms in a metropolitan college. It is not true that in an isolated institution the students are better acquainted with their instructors. This might seem probable; but it is not the case. When they are thus thrown alone together, the professors are sure to assume toward the students a certain dignity, in order to retain their disciplinary and intellectual authority. But both of these are nowadays unnatural and ineffective. The students, too, are unpropitiously conditioned. All vegetating in the same environment, they have far less marked personalities; and a distinct acquaintance with the peculiar character of each pupil is an essential in all good teaching. But where the living world is ever present as a background, as a foreground, and as the very medium in which both instructors and students live, their mutual relations are less artificial. There is less official antagonism. There is no time for it; no idle hands and brains to be employed in such mis-

chief. Every member of the institution is "in the swim" of living. There can be no authority of the stereotyped kind, and no dignity except that of worth. The professors must mean something more to such students than mere receptacles of certain different kinds of knowledge.

In this paper it is not necessary to go into a more detailed discussion of the various features of an isolated and of a metropolitan college. Where such fundamental principles are involved as rest on the processes of social evolution the details will take care of themselves, and the fittest will survive. In view of what has been said, we may put the question again plainly: Is it not vastly more desirable for the young men and young women of to-day to find in their college life no distorted and artificial relation of things, but a world which reflects life more nearly as it really is, and as they will find it in later years?

Marshall Livingston Perrin.



A COMMENCEMENT.

IT was commencement day. The students were hurrying through the streets leading to Tremont Temple. Recitations were over, the last examination finished, and the closing exercises of the academic year would afford a delightful prelude to the long summer vacation. Gaily chatting, delighting in the bright sunshine of this perfect June day, exulting in the release from the unremitting toil of the classroom, the students mingled with the throngs which swept toward the great auditorium.

In the farthest corner of a doorway on Washington Street stood a girl of nineteen, who was making a brave but ineffectual effort to restrain her tears. Neatly and quietly attired, she was such a girl as one sees everywhere in the large department-stores of Boston.

Her home was in a small and remote New England village. Her widowed mother had died a few weeks before, and the girl was thrown upon her own resources. In answer to an advertisement in a Boston paper, she had come to the city. Several girls were wanted for a special sale in a large department-store, and permanent positions were promised to those who made a good record. The young village girl did not doubt that she could secure and retain one of the positions. So, taking from the savings-bank the last of the few dollars that her mother had left her, she turned bravely and hopefully to that great city where work was to be so easily obtained. Long before her train reached Boston every vacancy had been filled. The advertisement had appeared in the morning papers; and when the superintendent reached his office at eight o'clock he found a throng of girls, recently discharged from other stores in anticipation of the dull season. Within an hour the selection had

been made, and a long waiting-list formed from the names of disappointed applicants. When the stranger found herself, late in the afternoon, near the superintendent's office, a sign bearing the pitiless words "No help wanted" confronted her. The search for work in other stores proved utterly unavailing; few establishments needed help at this season, and no employer would consider the application of an inexperienced girl while scores of well-trained saleswomen were available for every vacancy. The small reserve fund had soon been used for room and board, and now the last dollar was gone, and, without a shelter, and without a friend in the great city, she must face the coming night.

The human tide swept past. It was a gladsome day. The well-dressed merchant sauntered back to his office after a substantial luncheon at the club. The society lady about to close for the summer her Back Bay mansion thought of Bar Harbor and Paris and the long season of rest after the winter of social gayety. The office-boy whistled the catchy refrain which he had heard the night before from the gallery of a cheap theatre, and few noticed the sobbing girl. Now and then the stately woman of fashion glanced thither with well-bred indifference. Occasionally a group of young men with cigarettes and bright neckties stopped abruptly and stared at the girl, nudged one another, and dared one another to speak to her.

One of the Seniors had heard of her from the superintendent, whom he knew. On his way to the commencement exercises he saw the girl just as one of these fashionable youths had offered his assistance, and with a wink had rejoined his leering companions. Something within him told him that she was the disappointed girl. His first impulse was to stop and make inquiries; he took a step forward, and then the difficulties of the situation confronted him. The sight of the leering youth, the flush on the face of the frightened and angry girl, made it very clear that any further offer of help, or any inquiries, however well meant, must be resented, because misunderstood. A better plan had occurred to him. Only a woman could help a woman at such a time. He would tell the story to one of the young ladies connected with a noble society in the University devoted to the assistance of the needy of the city. In the throng it took some minutes to find one of the members; and when they reached the doorway she was gone! The seething human tide of the great city had rolled over the spot and not a ripple marked the place where a young girl had disappeared.

It is a bright June day. The city was never so prosperous. Never have the Associated Charities had so few applicants for aid! Never has it been so easy to secure employment in Boston! Everybody is happy to-day; and Tremont Temple is crowded to the doors, and music swells upon the air, and roses breathe their delicate perfume, and amid the applause of cheering thousands the young men and young women receive their diplomas, and look out with hopeful and confident eyes into the great world that lies before them.

Yes, everybody is happy this June day — but one Senior sits with bowed head ; he hears not the strains of the triumphal march as the august procession enters ; the odor of the roses is faint and evanescent ; his eyes are too dim to see the crowded galleries and corridors. He sees only a sobbing girl in the hallway of a Washington Street building. He thinks of the first impulse to help ; the second thought and the search for a mediator ; the return with help that was too late ; the empty hallway ; a friendless village girl that has been swept — whither ?

And then he sees his life-work loom up before him. He has been drifting through college. He had made an admirable record, but fortune had favored him and he had never looked beyond the end of his college course. Only a week before, the secretary of the class, in compiling a list of the occupations upon which the members of the class expected to enter, had put down opposite his name the word "undecided." But now he has seen a vision. He has been brought face to face with the problem of human life. That sad-faced girl becomes the representative of suffering humanity.

He thinks of his own aimless life, and then he hears the cry for help from those in bitter need. He is trembling now, but there is a new light in the eyes that seem to be looking into space. He hears his name called, and sees the president holding out the diploma that marks the completion of his preparation for the work of life. As he passes from the stage his classmates note the strange light in his eyes, the unwonted color in the cheek, and they wonder that their usually calm classmate should be so moved by the mere reception of a diploma. Had they heard the whispered "Here am I, send me," had they known the thrill of joy which filled the heart of the man who had proved obedient to his vision, they would have realized with sympathetic joy that to their brilliant, gifted classmate this bright June day, this day of days, is, in very truth, a glad Commencement.

Joseph R. Taylor.



THE DIVIDENDS OF PUBLIC EDUCATION.

MR. FRANK A. HILL, Secretary of the State Board of Education, in his remarks upon vacation schools at a recent hearing before the City Council, made effective use of what may be called the cash or equivalent dividends of public education. In a recent address before the New England Association of Colleges and Preparatory Schools, Mr. Hill treated the same subject as follows : —

We dwell much on the sentimental dividends of public education. There are dividends in plain hard cash or its equivalent that appeal to people in quarters where sentiment is at a discount. Dr. Harris, the United States Commissioner of Educa-

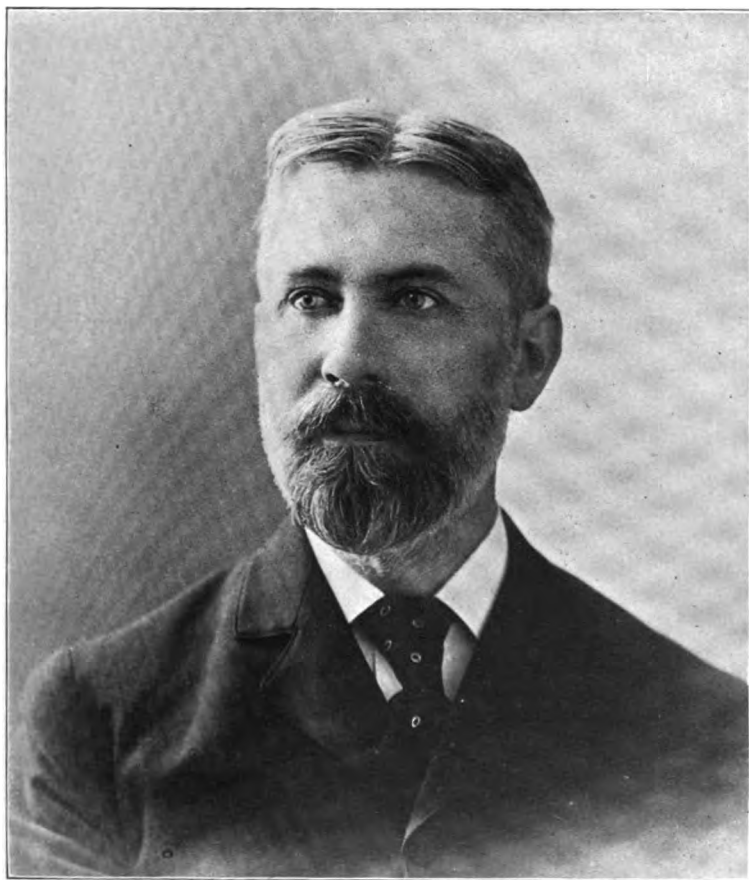
tion, not long ago called attention to a striking coincidence. Each child in Massachusetts, he said, receives on an average seven years of schooling; each child in the nation at large, only four years and three-tenths. The ratio is seventy to forty-three. The average daily wealth-producing power of each man, woman, and child, Dr. Harris continued, was, during the year taken for the comparison, seventy-three cents in Massachusetts, while for the nation at large it was only forty cents. The ratio is seventy-three to forty, the excess being thirty-three cents a day.

I am informed by Horace G. Wadlin, of the Massachusetts Labor Bureau of Statistics, to whom I applied for a verification of Dr. Harris's statement, that, according to the latest obtainable figures, the net result of productive industry in the United States, including under that head the net product of manufactures, agriculture, fisheries, mines, and quarries, in the single year covered by the census, amounts to \$114.14 *per capita*; or, on the basis of 306 working days in the year, to thirty-seven cents per working day for every man, woman, and child. A similar computation for Massachusetts, based upon figures obtained in the same census, shows an average *per capita* production of sixty-six cents per working day. The ratio, according to these figures, is sixty-six to thirty-seven, the excess being twenty-nine cents a day.

The lengths of schooling for Massachusetts and for the country at large have slightly increased since Dr. Harris's statement, but their ratio has not materially changed. Whether we take Dr. Harris's earlier showing, or Mr. Wadlin's later, the larger wealth-producing power accompanies the longer schooling, and the excess of the one follows very closely the excess of the other. Now this cannot all be a mere happening. If it is true that intelligence produces more than ignorance, then excess in wealth-producing power must hold some relation to excess in knowing and doing power.

Consider for a moment what is involved in the showing that each person in Massachusetts has a daily wealth-producing power twenty-nine cents in excess of the average for the nation at large. It means that for each person the average annual excess is \$38.74. It means that for all the people of the state the annual excess is \$198,686,802. That is to say, the productive energy of Massachusetts yields nearly \$200,000,000 a year more than it would yield if the *per capita* productive capacity of the state were no greater than the average throughout the country. This is twenty times the annual running expenses of the public schools. It is not necessary to attribute to the schools this vast excess of production above the average for the country to prove that they pay enormous material dividends. If so humble a fraction as a fifth or even a tenth part of this excess, or of an aggregate much less than this excess, of \$200,000,000 can be traced to the schools, they are yet securities that each year return to the state much more than their annual cost. The education of the people, combined with the openness of the avenues by which the people may rise, works in two ways. It stimulates material wants on the one hand; it makes them more numerous, complex, refined. And all this, on the other hand, makes a stronger call both for high directive ability and for skilled labor to supplement such direction. Thus the field for production is enlarged and, at the same time, husbandmen to till it are trained.

If we value the school influence as a whole, let us care for the units that contribute to that influence. It is in counting the cost of the schools on the one hand, and what they yield on the other, — the cost and the yield in plain hard cash, to say nothing of the intellectual and moral yield, — that some of the strongest arguments for fostering them are found. — *Selected.*



THE LATE OLIVER H. DURRELL



HENRY S. PRITCHETT, PH.D.
President of the Massachusetts Institute of Technology

THE NEW PRESIDENT OF THE MASSACHUSETTS INSTITUTE OF TECHNOLOGY.

DR. HENRY S. PRITCHETT was born April 16, 1857, at Fayette, Mo. He is the son of Prof. C. W. Pritchett, director of the Morrison Astronomical Observatory, at Glasgow, Mo. His college training was received at Morrison College, at the naval observatory at Washington, under Professor Asaph Hall, and at the University of Munich, where he received the Doctorate in Philosophy.

In 1876 Professor Pritchett became computer at the naval observatory, and in 1878 assistant to Professor Hall. In the latter year he was sent by the government to Colorado to observe a total eclipse of the sun, his report of which showed him to be an astronomer of more than ordinary ability. In 1880 he became chief astronomer in his *alma mater*. A year there was followed by a year as assistant professor of mathematics and astronomy in Washington University, St. Louis. In 1882 he became a member of the expedition sent by the national government to New Zealand to observe the transit of Venus. The next year he conducted pendulum observations for the government in New Zealand, Australia, China, and Japan, for determining the figure of the earth. In 1884 he became full professor of mathematics and astronomy in Washington University, and there he has spent the greater part of his professional life. In 1897 he was called to the head of the coast and geodetic survey, the oldest scientific department of the government. There his work was characterized by the same conscientiousness, thoroughness, and care which distinguished him in his previous duties.

Dr. Pritchett is still a young man, but he brings with him to his new duties a splendid reputation and vast promise of effectiveness in his responsible position.



THE LATE JAMES F. ALMY

BOSTONIA

PUBLISHED QUARTERLY BY BOSTON UNIVERSITY

Subscription price, fifty cents per year

Address all communications to

Professor CHARLES W. RISHELL, Editor, 12 Somerset Street, Boston, Mass.

THE greatest benefactors of Boston University have very naturally been Bostonians. The city has had a just pride in the influence and growth of the institution. Within a year residents of the city or its suburban communities have given or bequeathed to it nearly \$90,000, of which, however, \$50,000 is subject to an annuity. This is very encouraging, for so costly are the new methods and appliances in advanced education that the institution cannot keep step with others of like rank and keep out of debt without receiving additional resources, averaging \$100,000 a year for the next ten years.

In the present issue of our journal we have the pleasure of presenting the likenesses of two recent trustees in whose wills the University was generously remembered. Each bequeathed to the institution the sum of \$5,000. Both were men of marked native ability; both acquired and used their fortunes in methods which secured to them the hearty respect and esteem of the community. A sketch of the character and achievements of Mr. Almy is given in the recently printed annual report of the president, and one of Mr. Durrell will appear in the next annual report. Men like these deserve perpetual honor, not only in the institutions they help to create, but also in the communities which through such foundations they perpetually bless.



A decision has recently been made declaring valid the will of Elizabeth M. Bates, by which she left all her real estate in New York to Michigan University. The total value of her estate was about \$500,000. The contestants claimed that the bequest was void, for the reason that a foreign corporation could not acquire real estate in New York without express legislative authority. The court ruled that under section 18, chapter 687, of the laws of 1892, the university was authorized to take such property by devise. This recalls a painful chapter in the history of Boston University. Isaac Rich owned a very valuable tract of land in Brooklyn which under the provisions of his will was to come to the University. His intention was thwarted by the peculiar provision of New York law above alluded to. To prevent any recurrence of

the misfortune the trustees of Boston University in the year 1883 procured from the Legislature of New York a charter conferring the same authority to take and hold lands in that State as if originally a New York corporation.



Boston University Law School has sent some very bright men out into the world, not to mention those who have achieved fame and fortune here in Boston, and their number is very large. Among the men who have gone out from its halls are Judge Peaslee, of the New Hampshire Supreme Court; Judge Dodge, of the Wisconsin Supreme Court; Judge Grosscup, of the United States Court at Chicago; Minister Cooper, of the Department of Foreign Affairs; Attorney-General Dole; Judge Whiting, of the Supreme Court; and Chief Marshal Brown, of Hawaii. Pretty good for a School that is yet in its teens!



In the central office of Boston University the telephone bears the following inscription: —

ALEXANDER GRAHAM BELL, LL.D.,

Inventor of this instrument, was born in 1847.

Received his Telephone patent March 7, 1876.

Received the World's Grand Prize of Honor, Paris, 1878.

Was Professor in Boston University 1873 — 1880.

This is not copyrighted, and if any friend wishes to affix it to his own instrument he is at liberty to do so. The name and services of such a benefactor of human society may well be held in perpetual remembrance.



The intimate relationship between Boston University and the Massachusetts Institute of Technology lends to the election of a new president for the latter institution special interest for the readers of BOSTONIA. A portrait and a sketch of the life of the new incumbent, Dr. Henry S. Pritchett, will be found elsewhere.

THE COMMENCEMENT DAY ADDRESS.

IT is not often that our commencement speaker strikes the sentiment of his audience as squarely as Mr. Thompson did. It was more than usual applause that followed him to the end of his stirring address. His struggle was with the ancient question of old skins and new wine, — the difference between the letter and the spirit; but his theme was so fresh, his handling so bold, and his applications so timely that we realized anew how the letter killeth and the spirit maketh alive.

Mr. Thompson's subject was "Literature and Life." He rather whimsically but catchingly defined the literature to which he referred as our Declaration of Independence, our Constitution, — in short, our national laws and ideals, — and showed the immense gulf that is fixed between this literature and our national life and destiny.

Literature, he said, is one thing, but life is quite another and so much larger a thing that no literature can possibly record or direct it. The best that literature can do is to preserve, in some measure, the impressions of life as it flows. The traditions of prose and verse, while they reflect a generalization acceptable to the imagination, do not serve the highest practical turn of life. The ideals of literature may serve to-day but not necessarily serve to-morrow. Literature may solemnly record our present actions, but that record cannot bind the succeeding generations. The arrogance of a living man who attempts to make a law for the ages to come is quite surpassed by the conservatism of him who accepts a law for to-day because it was good for the last century.

Mr. Thompson's text was the famous clause that "governments derive their just powers from the consent of the governed." This sounds well, he said, as literature, but it is utterly inadequate for life. It fit all the Americans in their war for independence; it fit only the Southern half of the Americans in the war for union; and now it fits none of the Americans in their war for foreign territory. The Northern people shut their eyes to this beautiful bit of literature when Sumter was fired upon. It was just as good literature as ever, but only half as true as it used to be. To-day it is as good as ever, but not true at all as applied to Cuba and the Philippines, because our life has grown and changed. Then we fought to win liberty; now we fight to bestow it.

Literature may be sincere. The Declaration of Independence is. It may even be true and right at the time, as the Declaration was. But what was right once life may prove wrong later. There is no standard for literature but life. There is no standard for life but life itself.

Another striking contrast between literature and life is the sincerity with which literature misrepresents life. The literature of the Declaration, excellent as it is, no more expressed life as it then was than the average stump speech of to-day expresses life as it now is. "All men are created free and equal" reads the Declaration; but the authors of this sentiment were at that very time shooting Indians and holding negroes as slaves. As literature this is good; but in the light of life as it then was and still is this is entirely false. We killed and drove off the Indians in spite of our literature. And has not life justified us?

Still we may not abandon nor profane our sacred literature. It colors our civilization and expresses the force of our character. What controls our destiny, however, is not this noble literature,—not our Constitution nor our Declaration, but our Creed. We must ever read these laws and ideals of the past, but not with the bear-grease lamps of the past. They can be read and interpreted aright only in the light of the life of to-day.

History, not literature, shows the trend of life. Reading the signs of the skies with the help of history, Mr. Thompson went bravely on to the end of the road now opening before us, and showed us whither we are going. Cuba and the Philippines, in the face of all our past literature, in spite of all present and future writing, are ours to keep forever. We shall build the Nicaragua Canal, own the territory it runs through, and protect it against all comers. We shall maintain the Monroe Doctrine at all hazards; increase our navy beyond all foes; and joining hands with England, we shall plant Anglo-Saxon government and Anglo-Saxon liberty wherever the world needs further colonization.

Dallas Lore Sharp.



THE ANNUITY PLAN OF BOSTON UNIVERSITY.

ANY person desiring to give money, stocks, notes, or other property to Boston University may do so and secure in return an Annuity Bond, legally executed, and yielding an annual payment of the interest to the donor during his or her natural life. The rate of interest paid varies from four to six per cent per annum, according to the age of the donor. At the decease of the donor the principal, which is kept intact and loaned upon adequate security, remains in the treasury of Boston University to be used solely in the interest of higher education.

(1) This annuity plan *relieves the donor from all care and anxiety* about the money or property given. Money kept on loan by individuals often becomes scattered and the interest remains unpaid. Again, the guarantee of loans may be uncertain through an *imperfect title-deed* or otherwise, and much un-

rest be occasioned to the lender. This is especially the case where persons have no opportunity to become acquainted with the credit of the borrower. It requires an expert to loan money judiciously for a term of years. The trustees of the University give an absolute guarantee to the donor of the annual payment of the per cent agreed upon, and there need be no unrest or doubt as to the future outcome of the investment. The sense of security in the investment contributes to a person's contentment and happiness by bringing that freedom from business cares which is so desirable while passing through the declining years of life.

(2) The plan *exempts the donor from heavy taxes*. The principal is not taxed, for that has been given to the University. Only the claim against the University for an annual income for life is taxable at its cash value according to the expectation of life, and this amount is of course a small matter.

(3) Again, this plan enables *the donor to become his own executor*. It avoids any possible *litigation*, as well as the cost of the settlement of the estate by administrators or executors. In accepting the annuity plan, all that is necessary is to pay the money or assign the note or stocks to the trustees of the University, and this transfer, if desired, may be made without publicity.

(4) Another important consideration is that the estate of the donor will not be subject to the inheritance or war revenue taxes, which in some cases *have amounted to no less than fifteen per cent of the whole bequest*.

(5) The donor retains during his natural life, or that of his dependents, the income arising from the amount given. He certainly could do no better, even if he held the principal in his own name.

(6) This annuity plan insures that every dollar thus given will be prudently invested for a noble Christian cause as long as the world shall stand. The money gathered by years of toil and frugal saving, and given wisely while living, brings abundant satisfaction to the donor.

The benevolent character of the work which Boston University is doing cannot be otherwise than encouraging to the friends of education. Men of means have it in their power to link themselves to the great work and let their lives, as represented in their money, enlighten men and honor Christ through the centuries to come.

If you, or any of your friends, contemplate an offering to Christian education subject to a life annuity we should be glad to receive it. Any further information you may desire will be cheerfully given in response to a line addressed to President Wm. F. Warren, LL.D., 12 Somerset Street, Boston, Mass.

GENEROUS BENEFACTIONS.

Dr. and Mrs. Lucien C. Warner, of New York, gave Oberlin College \$50,000 for a new men's gymnasium.

Mr. Walter Scott Dickson, of Salem, Mass., left a bequest of \$50,000 to Tufts College to establish a professorship of English and American literature.

Sidney A. Kent, who died in Suffield, Conn., recently, gave a bequest of \$50,000 to the University of Chicago and \$50,000 to the Chicago Art School.

A friend of Columbia University lately made a gift of \$100,000 for the construction of a students' hall, to be used for Young Men's Christian Association purposes, and for the development of the spiritual and religious life of the students.

Dr. D. K. Pearson recently distributed \$525,000 to twelve colleges on his eightieth birthday. Mt. Holyoke College receives \$150,000 of this amount. This is an excellent way to celebrate a birthday.

By the terms of the will of Robert Schell, of New York, \$75,000 are bequeathed to educational and charitable institutions.



Twenty years ago the fiscal year of Boston University was made to begin September first and to close August thirty-first. Before that time it had corresponded with the calendar year. The total assets and liabilities and net assets for the two decades have been as follows:—

Year.	Total Assets.	Liabilities.	Net Assets.
1879	\$394,944.28	\$64,379.07	\$330,565.21
1880	409,480.19	76,255.58	333,224.21
1881	431,088.86	80,982.10	350,026.76
1882	1,103,577.23	130,622.94	972,954.29
1883	1,179,535.99	155,974.64	1,023,561.35
1884	1,228,639.71	189,370.25	1,039,269.46
1885	1,135,272.92	72,165.67	1,063,107.25
1886	1,242,353.16	98,121.58	1,144,231.58
1887	1,288,971.45	36,391.02	1,252,580.43
1888	1,282,805.89	2,833.51	1,279,972.38
1889	1,420,207.84	3,434.10	1,416,843.74
1890	1,462,585.53	3,363.70	1,459,221.83
1891	1,577,487.73	85,291.49	1,492,196.24
1892	1,599,000.70	80,204.23	1,518,796.47
1893	1,638,709.10	86,264.75	1,552,444.35
1894	1,648,367.23	82,000.00	1,566,367.23
1895	1,666,565.02	85,637.25	1,580,927.77
1896	1,586,943.93		1,586,943.93
1897	1,654,053.37	40,000.00	1,614,053.37
1898	1,661,693.64	40,000.00	1,621,693.64
1899	1,687,036.47	10,714.00	1,676,322.47

A record so unfluctuating, so steadily progressive, is extremely gratifying. It reflects great credit on the men who have had charge of the financial interests of the institution. It should inspire the public with great confidence in the carefulness of the administration. It gives the best of all assurances that further gifts or legacies entrusted to the University will be sacredly preserved and applied according to the will of the donors.



SOME WISE EDUCATIONAL SUGGESTIONS.

THE following forcible remarks were made by President Warren at the fourteenth annual meeting of the New England Association of Colleges and Preparatory Schools, where the topic "The Advisable Differences Between the Education of Young Women and That of Young Men" was under discussion : —

One could make a very plausible statement of desirable differences in the education of judges and in the education of practising lawyers. One could easily point out things that would be advantageous to the one class or to the other. But then the question arises whether or no those advantages would not be purchased too dearly were we to establish separate law schools for the training of judges on the one hand and of practising lawyers on the other.

.

I know of nothing more helpless than a tripod with two feet missing. It is not convenient or comfortable to sit upon. It cannot support anything and cannot even stand alone. And so it seems to me that the great topic of the education of men and women is presented here as a one-legged tripod. This first leg is a very good one: the desirable differences in the education of young men and young women. It is perfectly easy to point out those differences. They were ably pointed out by the first speaker; seldom pointed out so clearly and ably. But there is needed a second foot to this tripod; that is, what are the desirable likenesses, resemblances, common features, in the education of young men and young women? They have been touched upon by many speakers here already, and were touched upon in the paper itself. In fact, there was not one fruit of good training mentioned in that beautiful enumeration that is not equally desirable in the two classes. And so this second consideration is needed. If we would have an all-around discussion of human education, the education of human beings, we must consider the second inquiry just as carefully as we do the first. Then, as a third foot to the tripod, I should say that we need to consider the desirable interactions, or reciprocations, in the education of young men and of young women. This is just as important a foot as either the first or the second; because, whatever our theories of education, we all have one theory of human society as to its organic relation of part to part, as to its functions, its destination. We all agree that personality is the supreme study. All the study of literature, ancient and modern — what is it? That literature is simply the deposit of personality. As compared with the living process of depositing, crystallizing, manifesting personality, it is inferior to the living process. It seems to me that whatever brings the pupil into direct relation-

ship with the living personality of human beings of every type that are noble and honorable and normal is a more ideal line of study and a more ideal method of culture than any other. This is certainly in keeping with what is supposed to be the progress of pedagogical methods in every range of education. We are bringing our children early to the study, not of descriptions of the star-fish, the crab, and so on, but to the study of the star-fish itself, the crab itself, the flower itself, and so on. So, if we wish the oncoming generation of human beings to know men, the possibilities of human nature, the noblest things in man and woman, the thing to do is to bring them together where there is the personal action and reaction of men and women, self-manifestation in every noble and beautiful form. Therefore it seems to me that we must carry this discussion one stage farther than it is carried in its formulation of its topic. We must inquire whether these desirable differences are best attainable on the one hand in isolation and segregation, or on the other in associations where there is the living interaction of men and women in the full play of those social forces to which every human being must soon adjust himself or herself. The supreme association of human beings is not of man with man, or of woman with woman; not even of father and son; not even of mother and daughter: the supreme association is of man and woman in the order of God's creation and in the order of that society which God has instituted. Therefore the boy needs to come to know that complementary part of human nature to which his life is to be adjusted, and it is not wise, in my judgment, to bar him out from that opportunity. I think it is narrowing his opportunities. And it is not wise to give young women for four years, six years, eight years often, no opportunity, or next to none, to know the working of masculine minds, to know something of the ruggedness of masculine will tempered by noble sentiments. Many a life has been wrecked because young womanhood, coming to the tasks of self-adjustment to the factors of her life, had had no opportunity to acquire this knowledge. The same is true of young manhood, though the cases are perhaps less numerous, since men have never been so segregated as women have. But it seems to me that these are important considerations, and that the discussion is conspicuously one-sided until they are included.

B O S T O N I A

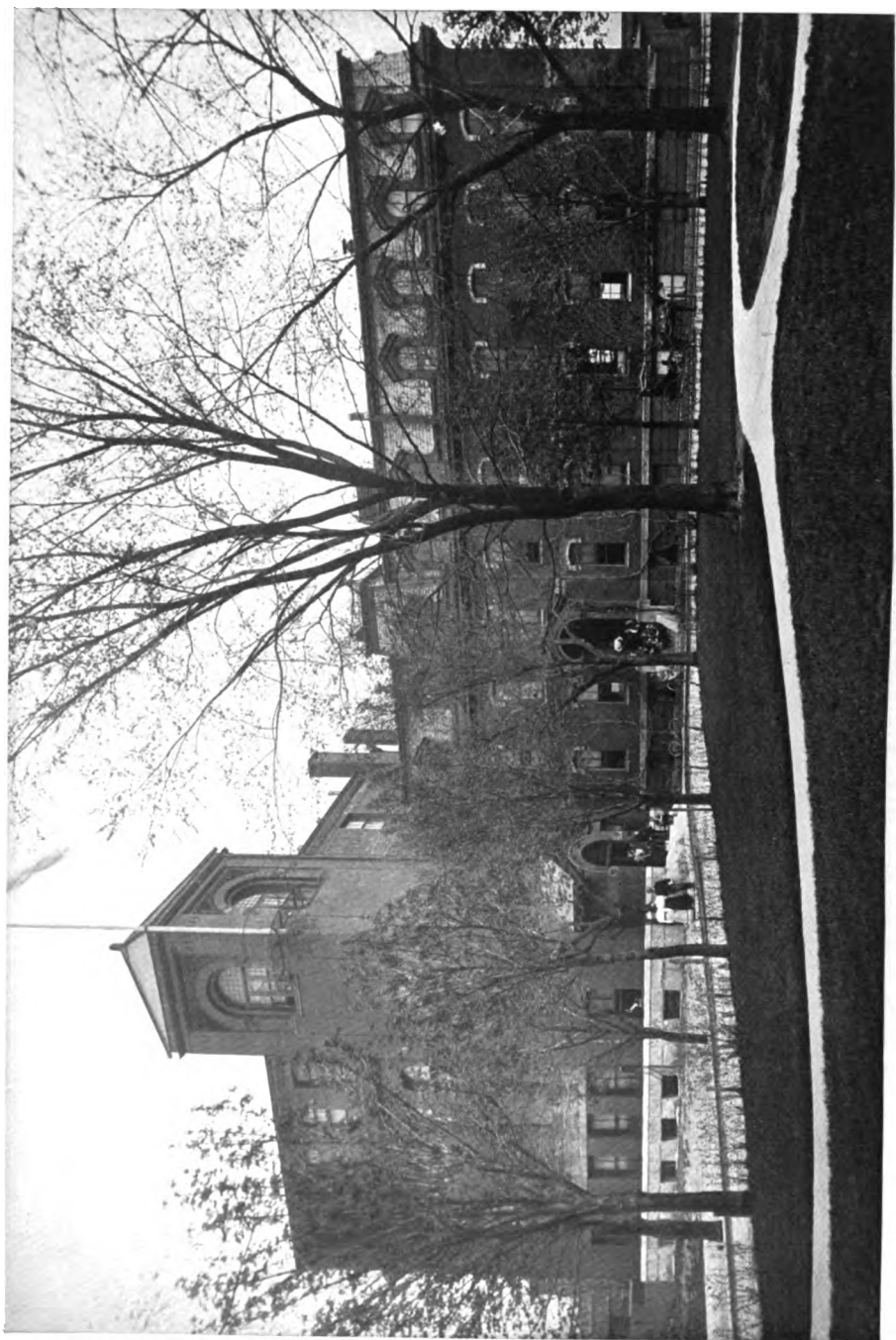
Is published by a committee appointed by the trustees of Boston University. It aims to give its readers important information respecting Boston as an educational centre, and also to augment the educational facilities presented in the University.

ITS SUBSCRIPTION PRICE IS FIFTY CENTS A YEAR.

It is, however, the intention to send it gratuitously to all known contributors to the University funds, and at the request of friends it can be so sent to a limited number of other persons. Such requests should be addressed to

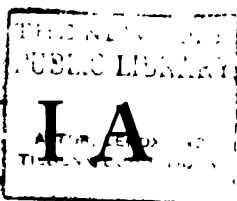
"BOSTONIA," 12 Somerset Street, Boston, Mass., U.S.A.

Entered at the Boston Post-office as second-class mail.



BOSTON UNIVERSITY SCHOOL OF MEDICINE

BOSTONIA



VOL. I.

OCTOBER, 1900

No. 3

IDEALS AND METHODS IN MEDICAL EDUCATION.

WHEN, a few years ago, Boston University School of Medicine boldly announced, in advance of every other medical school in America, that on and after a certain date it would require of all students seeking its diploma attendance on a four years' graded course, it was considered a doubtful experiment by those who did not read the signs of the times; and the outcome was watched with interest. The feasibility of the plan was soon evident, for a larger number and a better class of students sought its diploma. As a result of this progressive step, other medical schools soon adopted the same plan; and to-day there is not a medical school in the United States, of any reputation, which does not require a four years' course, or its equivalent, for graduation.

During the past decade educational currents have moved swiftly: the old curricula, which had been in vogue for many years, have been modified and adapted to modern educational ideas. But probably no branch of education has undergone such a complete revolution as that of medicine. To one unacquainted with the development of medical schools the change seems marvelous. The time-honored didactic lectures on anatomy, physiology, obstetrics, pathology, surgery, and chemistry have been replaced by the clinic and the laboratory. Since the discovery of the germ theory and the introduction of aseptic and antiseptic methods, surgical practice has been completely revolutionized, and to-day there are few organs in the human body beyond the reach of surgical treatment.

The development of bacteriology and sanitary science has been the most potent factor in modifying the theory of disease, opening up a vast field for research, with which the student must become familiar.

The laboratories, which to-day are absolutely essential for training the student in delicate manipulations and exactness of observation, were practically unknown to the medical student of a quarter of a century ago. In fact, the field has so broadened that it is impossible for the student of to-day, though taking the four years' course, to become master of all departments of medical science; so the tendency of the times is to develop specialists, who devote their energies exclusively to one branch of medicine. To meet this

demand postgraduate courses have been established in many of the city schools, where the student may perfect himself in the specialty which he has chosen.

Modern medicine aims toward the rational scientific application of all remedial agents, supplanting, as fast as possible, the empiricism and superstition which have always retarded the advancement of medical practice. Under the direction of organized boards of health danger from contagious diseases has been reduced to a minimum, and the epidemics of former times have been practically eliminated.

The clinical side of medicine has also experienced an equal advance. A few years ago hospitals were practically unknown, except in large cities, while to-day nearly all the smaller cities and many large towns have their hospitals and corps of physicians, where undergraduates may gain experience at the bedside and in the amphitheatre. But the student who desires to attain the greatest practical clinical advantages should matriculate in a medical school located in a large city, where he may come in contact with, and study the methods of, the leading specialists of the country. A student confronted with the curriculum of an up-to-date medical school at once realizes the importance of a collegiate education preparatory to taking up the study of medicine, and every year the percentage of college graduates increases among the matriculants of the schools.

The establishment of state boards of registration has assisted in raising the standard of medical education by refusing to grant licenses to such physicians as are unable to pass a satisfactory examination in the general subject of medicine, and by their co-operation with the medical schools it is hoped in time to obtain a fixed standard which shall be recognized throughout the country.

The world demands, and has a right to demand, efficiency of physicians; but few outside of medical circles seem to understand what is necessary for the education of a skilful, broad-minded physician. The necessary expenses for the erection, equipment, and maintenance of laboratories, libraries, and the securing of competent instructors can no longer be met by tuition fees received from students; and the pressing need of medical schools to-day is for large endowments to carry successfully forward investigations for the alleviation of human suffering. Colleges, academies, and the many philanthropic institutions have received the support of those who have money to contribute. Why should not medical schools? There is no field of more far-reaching and certain usefulness open to the philanthropist than the aiding to perfect themselves in their equipment for work of the men and women on whose work the welfare — in so many instances, the lives — of the community depends.

Frank E. Allard, M.D.

WHY STUDY MATHEMATICS?

BEFORE a student takes charge of himself it matters little whether he likes mathematics or not. In this earlier stage circumstances may make dislike more to his credit than liking. But after the student has undertaken to direct his own studies for what there is in them, a persistent aversion for mathematics means a good deal. There are, of course, minds of peculiar habit which get along without clear and distinct ideas from any field of knowledge whatsoever, and for which perspective is not line and angle but degree of haze, and thought itself not so much an attentive undertaking as an iridescent happening. To minds of this type, mathematics, like natural science, economics, and law, can make no appeal. But a student whose mind is of the ordinary kind, reaching truth by putting clear ideas together in the right way, should feel some misgivings if, after coming to years of reflection, he finds his attitude toward mathematical studies a pronounced dislike.

Central among the causes of such aversion is usually some unsympathetic and spiritless teaching. The instructor does not always realize that arithmetic and algebra and geometry are essentially abstract studies, and that unless this very abstractness is made interesting and is mastered as a characteristic excellence of mathematical truth, it impresses the pupil as mere emptiness and poverty.

The mathematical schoolbooks, too, though better than a decade ago, are still a scandal. They read as if censored by an enemy of youth. The ordinary compendium is a mere skeleton, bare of all connective tissues. Explanations are worded as curtly as cablegrams. The chapters succeed one another without transition or cross-reference, and a class moves through them as sheep from pen to pen. Notably in algebra is the student deprived of just what he needs for seeing the whole subject in its organic unity. Of all branches of elementary study, mathematics has had its traditional form of presenting truth least shaped by regard for pedagogical principles.

This evil of a broken and grudging presentation is without excuse. In so far as more than a tradition, it rests upon the fancy that a rigorous system of truth requires an equally rigorous presentation to the student. Of course the severity and elegance of mathematical method must be made an object of appreciation; but it is idle to suppose that this can be effected by lessening the student's interest in the whole study and by increasing the difficulties of his apprehension. The same mode of instruction would seek to bring a child to hold sacred the great moral law by pelting him with its blunt imperatives.

Still another cause lies in the fact that the results of the study are not obvious to the student. The skill acquired finds but little isolated use, and is not easily distinguished from the natural increase of mental power incident to

growth. Such practical use as a schoolboy can make of the greater part of his algebra and geometry suggests very faintly, if at all, the value of mathematics in the scientific and technological mastery of the world. And the schoolboy is as quick as the rest to confound lack of outer utility with lack of inner, and to limit the educational value to studies of concrete ways and means.

With what shall the student who is trying to appraise the educative value of mathematics oppose the working of these causes?

In some way he must find out just what kind of an intellectual product or process mathematics is, and then determine for himself whether the study of it can reasonably be expected to help his private intellect in any definite ways. He ought to make his consideration as specific and businesslike as that of a farmer who ascertains on the one hand the needs of his soil and on the other the constituents of a proposed fertilizer.

In reflecting to this end upon the nature of mathematics, the first thing to note is that in a peculiar degree mathematics is mind-made. Thought commonly dwells upon the objective aspect of mathematics as a vast system of necessary truth; a cosmos not of things, but of concepts; not of cause and effect, but of condition and consequent. Nevertheless, for the appraising student the subjective aspect is still more important. For in seeing mathematical truth to be essentially the mind's own product, and as it were a progressive explication of truth latent within intelligence, the student comes to see that every advance he makes calls into use a new potentiality of his own nature and reveals to him something more of the essential make of his own mind.

A second characteristic to be taken into account when determining the educative value of mathematics is the simplicity of the ideas dealt with. It is only at first sight or when taken up out of their natural order that the concepts employed can seem difficult. Of course this simplicity is not absolute, for there is nothing that enters the mind at all that does not suggest perplexing query if closely scanned; but in comparison with the concepts met in other sciences, mathematical ideas are conspicuously easy. The greater complexity of legal conceptions, for instance, is evident at a glance. So, too, the conceptions encountered in physics, chemistry, and biology are much more complex than those of mathematics. Compare right, person, property, and admissible evidence, or refraction, electrification, organism, nutrition, and sensibility, with division, differential, convergent series, permutation, and polyhedron.

Here some one may inquire why mathematics has taken so many centuries to attain its present state, if indeed its conceptions are so conspicuously easy. But this slow growth itself attests simplicity; for the whole history of science shows that the human mind reaches its simpler conceptions tardily and through long processes of refinement and abstraction.

It should be noted also that this simplicity is not emptiness. On the contrary it is marvellous how the mathematician makes his omelets without appreciably breaking eggs. He throws one straight line across another exactly like it, and finds enough truth in the resulting figure to busy him several days; which means also several hours for every generation of schoolboys year in and year out for all time. Or he tosses on a third line, and in that web of a single mesh he takes theorem after theorem and half the science of trigonometry. There is nothing in the whole field of intellectual achievement to compare with this disparity between the simplicity of the mathematician's data and the inexhaustible abundance of his conclusions.

This same simplicity makes the expression of mathematical truth singularly easy. The symbolic notation employed in mathematics has no equal in any science. It is worth the student's while to make clear to himself the value of the familiar language of arithmetic, and of algebra in particular, inasmuch as not a few severe attacks upon mathematics have specified this very excellence as an evil. There is no need to deny that the symbols may be used as mechanically as checkers or chessmen. There is still less to assert that in the right hands such mechanical use is undesirable. Of course an ignoramus may follow a rule blindly and obtain a result that is right; but it is no right result for him, nor is his servile manipulation of the symbols in any sense mathematical study.

Failure to understand the essential simplicity of mathematical conceptions, and to seize the advantages that it offers the mind bent on training itself in strength and deftness of grasp, accounts for most of the indifference with which too many students regard mathematics. In point of intrinsic interest the conceptions cannot for a moment be compared with the concreter and more complex conceptions of natural science and history, or with the unscientific ideas in ordinary circulation. Quantitative conceptions are cold and bare and colorless and dry. They contain nothing to stir the heart or to confirm the will. From the ethical and æsthetic point of view, a single golden deed or one masterpiece of art is worth more than a thousand theorems. Yet the student who compares his mathematical course with his work in history or economics or psychology only in point of the intrinsic worth of their subject-matter, and rates it accordingly, is as one who thinks meanly of mechanism because it is not playful, or of a gymnasium because it lacks the atmosphere of a home.

The third characteristic of mathematics to be considered from the student's point of view is the plainness of its logical structure. The simple conceptions are related simply. The elementary truths are trussed together like open bridgework. The plan of the whole is not, as in history, a suggestive selection from an incredibly complex and continuous mass of detail, nor, as in natural science, an increasingly comprehensive reduction of phenomena multitudi-

nously given ; but is just a progressive construction of simple elements in gradually complicating relations. The other sciences are handwriting on a dark wall ; mathematics, a trestle against the sky.

This openness of form confronts the very beginner. The objects of his study are laid before him in rigorous definition. A few truths compel his assent as axiomatic. Then with one or two of these as instruments of insight, some implication of a definition is unfolded, or a consequence of some combining of defined objects is formally established. In principle that is all. What follows is merely new combination of truths already reached, introduction of new objects by definition, and straightforward construction of the complex from the simple. The only appeal to beginner or adept is for detection or verification of plain relations within his own insight. Hence his mastery of what mathematics can teach him is vastly more complete and should be easier than of what he learns in any other science. The boy on a hay-mow can understand the framing of a barn and see the reason in it almost if not quite as well as the builder ; but not even a Gray can understand how plants are framed, much less how they grow.

A little reflection upon the three characteristics thus touched upon, the mental origin, the simplicity of subject-matter, and the openness of logical structure, makes quick work of discovering just what the student may reasonably expect from an energetic study of mathematics.

If mathematics is mind-made in unique degree, it cannot be intelligently appropriated without calling into play essentially creative and constructive powers of mind.

In the next place, these powers are precisely those that in their application to other fields of human interest are prized as the very soul of clear, steady, and penetrative thinking. The ordinary play of ideas, the suggestions of circumstance, the decision by least resistance, the automatic reaction against what turns up, are fortunately so adjusted to human well-being that they satisfy many people ; and they are indeed indispensable for any proper conduct of life. Taken by themselves, however, they only minister and maintain ; they initiate no wide enterprises and they bring no difficult events to pass. For genuine achievement the mind has need of more than this untrained coming and going of ideas. The entry of a happy thought often suggests a desired way or means ; but when the happy thought hangs back the mind must be able to think happily for itself, to win and wield ideas that are definite and grasped by their essentials, to see its way steadily to the point, to hold a complex situation so that one factor illuminates instead of obscuring another ; in a word, to set clear and distinct ideas in their right relations. Now, from the educational point of view, it is the chief merit of mathematics that it continually demands of the student these very mental operations in the easiest kind of matter. The extraordinary simplicity of the conceptions fits them for

the student's use. They are easier to grasp firmly in clearness and distinctness than any other set of concepts with which the student could acquire the needed skill. That they are cold and bare and colorless and dry is sheer advantage; the student needs Indian clubs, not banyan trees. In just the same way, the open structure of mathematics affords the student his best chance to learn what a clear relation is, why complete enumerations are safer than incomplete, how truths bear on one another in corroboration and on error in destruction, how he ought to feel when he is absolutely sure of a thing, how a difficulty may be analyzed and despatched piecemeal, with what power a clearly conceived end pulls the mind through fit means to the accomplishment.

Moreover, in mathematics the student can learn to best advantage the nature and effects of error; for it is a peculiarity of mathematics, shared perhaps only by laboratory and shop work, that a mistake on the student's part reveals itself. A boy may imbibe some error in history, or associate a wrong meaning with some word of literary use, or confound the properties of hydrogen and nitrogen, and carry the mistakes uncorrected to his grave; but an error in mathematics is like the stolen fox under the Spartan lad's cloak.

All this of course does not mean that to become a swift and sure thinker the student needs only to study mathematics. Nor does it mean that professional mathematicians make the best counsellors for kings. Life does not come under the guise of definition and diagram, and few of its problems admit of solution or indeed of complete statement. But this much is meant. Whatever of sympathy and instinctive tact and of other unreasoned processes the mind may need in facing actual life, it also needs as much skill as it can possibly acquire in consciously directed thinking; that is, in appreciating and utilizing clear conceptions; and however much other branches of study may entertain and inform and develop, mathematics is of all studies the best fitted by its nature to train the mind in thinking clearly and straight to the point.

William Marshall Warren.



THE ANNUITY PLAN OF BOSTON UNIVERSITY.

ANY person desiring to give money, stocks, notes, or other property to Boston University may do so and secure in return an Annuity Bond, legally executed, and yielding an annual payment of the interest to the donor during his or her natural life. The rate of interest paid varies from four to six per cent per annum, according to the age of the donor. At the decease of the donor the principal, which is kept intact and loaned upon adequate security, remains in the treasury of Boston University to be used solely in the interest of higher education.

(1) This annuity plan *relieves the donor from all care and anxiety* about the money or property given. Money kept on loan by individuals often becomes scattered and the interest remains unpaid. Again, the guarantee of loans may be uncertain through an *imperfect title-deed* or otherwise, and much unrest be occasioned to the lender. This is especially the case where persons have no opportunity to become acquainted with the credit of the borrower. It requires an expert to loan money judiciously for a term of years. The trustees of the University *give an absolute guarantee to the donor* of the annual payment of the per cent agreed upon, and there need be no unrest or doubt as to the future outcome of the investment. The sense of security in the investment contributes to a person's contentment and happiness by bringing that freedom from business cares which is so desirable while passing through the declining years of life.

(2) The plan *exempts the donor from heavy taxes*. The principal is not taxed, for that has been given to the University. Only the claim against the University for an annual income for life is taxable at its cash value according to the expectation of life, and this amount is of course a small matter.

(3) Again, this plan enables *the donor to become his own executor*. It avoids any possible *litigation*, as well as the cost of the settlement of the estate by administrators or executors. In accepting the annuity plan, all that is necessary is to pay the money or assign the note or stocks to the trustees of the University, and this transfer, if desired, may be made without publicity.

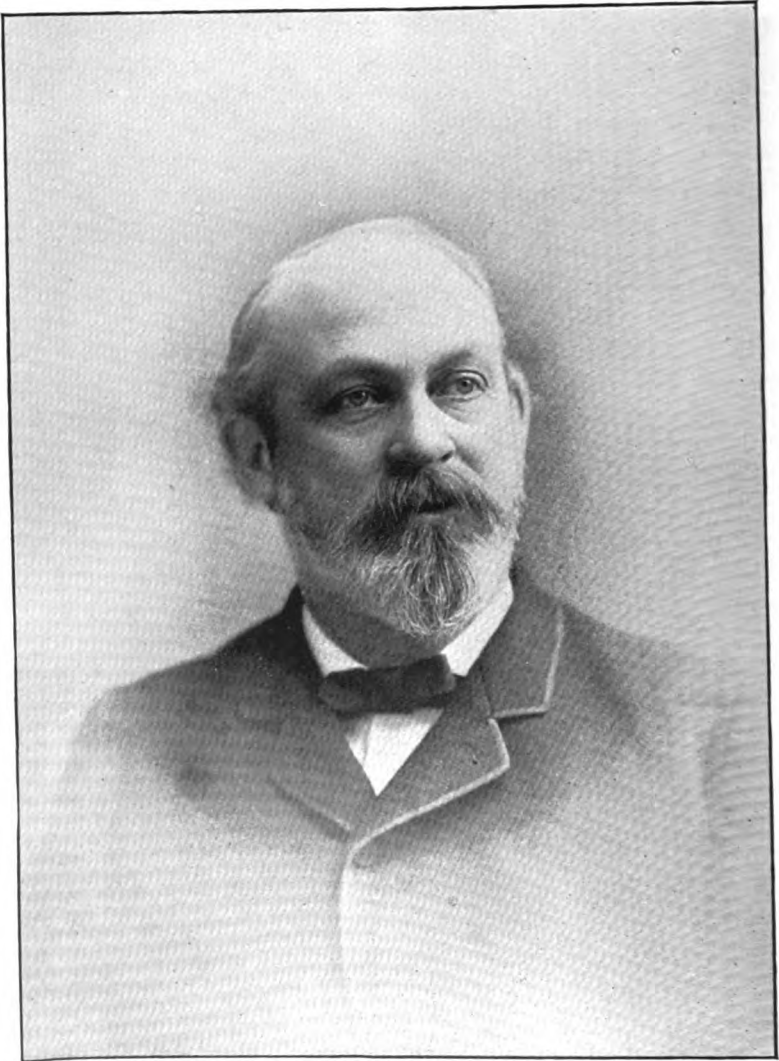
(4) Another important consideration is that the estate of the donor will not be subject to the inheritance or war revenue taxes, which in some cases *have amounted to no less than fifteen per cent of the whole bequest*.

(5) The donor retains during his natural life, or that of his dependents, the income arising from the amount given. He certainly could do no better, even if he held the principal in his own name.

(6) This annuity plan insures that every dollar thus given will be prudently invested for a noble Christian cause as long as the world shall stand. The money gathered by years of toil and frugal saving, and given wisely while living, brings abundant satisfaction to the donor.

The benevolent character of the work which Boston University is doing cannot be otherwise than encouraging to the friends of education. Men of means have it in their power to link themselves to the great work and let their lives, as represented in their money, enlighten men and honor Christ through the centuries to come.

If you, or any of your friends, contemplate an offering to Christian education subject to a life annuity we should be glad to receive it. Any further information you may desire will be cheerfully given in response to a line addressed to President Wm. F. Warren, LL.D., 12 Somerset Street, Boston, Mass.



ISRAEL TISDALE TALBOT
Late Dean of Boston University School of Medicine

THE name of ISRAEL TISDALE TALBOT is as enduringly enshrined in the memories of all friends of American homœopathy as in the tablet of imperishable bronze, lately placed, to the perpetuation of that memory, on the walls of Boston University School of Medicine, of which he was for more than a quarter of a century the honored and able Dean.

Dr. Talbot was born, Oct. 29, 1829, in Sharon, Mass. He stood seventh in an honorable line of American patriots and citizens, whose original ancestor, Peter Talbot, came to America under unusual and romantic circumstances,—swimming to its shores from an English man-of-war, to whose service he had been forced by the nefarious press-gang methods then in common use.

Dr. Talbot's remarkable abilities manifested themselves at a very early age. Before his own education was complete, and to amass means to that end, he established a private school, in his fifteenth year, in the city of Baltimore, which enterprise proved successful. He early chose the medical profession as the life-work most to his mind, and pursued his studies for that work at the famous homœopathic college of Philadelphia, where he graduated in 1853; and, later, in the Harvard Medical School,—whose degree he also held,—and in the office of Dr. Samuel Gregg, who is remembered as the first physician in New England to adopt the homœopathic method of practice. It was through Dr. Gregg that Dr. Talbot originally was led to investigate the claims of homœopathy, to which he became such an ardent convert. He extended his educational horizon by European travel and study. Being of a markedly mechanical talent, surgery naturally made strong appeal to him, and it is among the most notable facts of his career that he was the first surgeon in America to have a successful operation in tracheotomy set down to his credit, which operation he performed on June 5, 1855.

Dr. Talbot's services to American homœopathy are household words. He proved that as the "blood of martyrs is the seed of the church," so the persecution of the adherents of any honorable cause may be made the seed of the advancement of that cause. He was active in the establishment of the Homœopathic Dispensary in Boston; in the establishment of the Massachusetts Homœopathic Hospital; of Boston University School of Medicine, of which, as has already been said, he was the first Dean, continuing in that office up to the time of his death. Largely through his foresight, tact, and ability came the establishing of the State Hospital for the Insane, at Westborough, Mass., as a homœopathic institution. He held the office of president of the National Homœopathic Society. With the city and state societies in the immediate field of his labors, he was indefatigably identified. He was an honorary member of the National Homœopathic Societies of Great Britain, France, and Germany.

In 1856 Dr. Talbot was married to Emily Fairbanks, of Winthrop, Me. His widow survives him, as do two sons and two daughters.

BOSTONIA

PUBLISHED QUARTERLY BY BOSTON UNIVERSITY

Subscription price, fifty cents per year

Address all communications to

Professor CHARLES W. RISHELL, Editor, 12 Somerset Street, Boston, Mass.

EDUCATION AND LIFE.

SUMMARY OF AN ADDRESS DELIVERED BY DEAN HUNTINGTON AT THE
COLLEGE OF LIBERAL ARTS.

EDUCATION is for all who can and will avail themselves of its opportunities. To limit education to those whose life-work requires a liberal training is to take a narrow view of education and to draw wrong limitations upon life. Education is the enlargement, enlightenment, and discipline of all the powers of mental and moral life; it is not simply training for a specific range of work, professional or non-professional. The young man who is preparing for the Institute of Technology or the professional school should first secure the wide discipline of a course in the liberal arts. It is not wise in these times for any one to avoid the college course and "climb up some other way" into the schools of theology, law, or medicine. He who does so will be a loser in the twentieth century in the same ratio that he seems to be a gainer in time. Neither poverty nor the haste to mingle in the competitions of life should be allowed to stand in the way of a college education. Poverty is not an easy master, but those who learn its moral lessons have a very wholesome respect for the things it teaches. There are many times more poor men who have struggled and sacrificed their way into learning than there are men who have reached distinction in letters or science from the fat and easy conditions of opulence.

Then that other thing, which I have called impatience with the time it takes to become well educated. Probably for the mass of students the present allotment of four years is not too much time, although there may be those who develop rapidly and to whom the special privilege of finishing the course in a shorter time may be granted. Steadiness and patience in the preparation for life-work are immensely important elements. Education in the higher sense means putting one's self into good company and staying there. The student dwells apart from the confusing crowd for a time; thinks with the best minds of the ages; lives among the elect spirits who have made the world of thought and imagination, philosophy and science, what it is. One must learn to love solitude or he never can enter into the treasures of

his own being, or into the deeper things that are only found apart from the strife of tongues. Again, I wish to put the love of books over against another affection very prevalent in our times — that is the love of money. Education ought not to object to the honorable accumulation of money. But the love of books, the love of that for which books stand, — a mental life that has a range and outlook beyond the ledger and office walls, — is an affection which will help to subdue that awful avarice that is making sad encroachments upon American life and the social conscience.

Learning to think is, after all, the best part of education; and I would put the ability to think clearly and steadily over against the impulsive and childish way of using the mental powers so common among the undisciplined. Even after four years of college discipline most students will confess that they are just beginning to understand the value of this power to think.

Life is the other member of my double theme. Life is that into which education is expected to play, as sap into the whole organism of the tree, or as blood into the arterial system. In the philosophy of materialism, in the doctrine of evolution, and in the interpretation of our Biblical literature the last generation of the nineteenth century has seen a notable clearing-up of thought. The intelligent life of the civilized world has been wonderfully clarified and settled by the friction of opinion and by the sifting of facts and evidence. All the great headlands of thought are in clearer view than they were fifty years ago. There are more certainties in knowledge; there is more assurance of faith; there is a better conception of social relations, social morals, and obligations; there is a richer outlook in every direction for human intelligence. Education ought not to lead to anything like an exclusive or privileged relation among those who are educated. With all its faults, a democratic condition where there is no factitious separation of classes furnishes the best opportunities for education to leaven and enlighten the whole community life. What the world demands of education is living men and women who by their own enlightened minds carry out into the world new vitalizing power wherever they move in the common paths of service. Nor ought education to make visionaries. But there is still room enough for any great dreamer who sees visions that he can read and out of which he draws inspiration for noble living and deeds of power. There is still room for the seer and the poet, though there is no room for the visionary. Education playing into life has, after all, only a simple function to perform; for its business is to fit us to bring something to pass that is worth doing. It is a great art to seize upon the imperishable values.

THE recent meeting and action of the judges appointed to determine names which shall find place in the Hall of Fame to be erected, at a cost of \$100,000, for New York University by Miss Helen Gould brings that unique idea afresh to every mind. That Miss Gould should have seen fit to bestow so large a sum for this purpose exhibits first of all her desire to provide a means for according due honor to the great men America has already produced; but secondarily, her recognition of the fact that New York University is so well provided for as to be in no need of funds or buildings for the primary purpose of a university, namely, that of educating young men and women for life. There are perhaps a few other universities in the United States which are equally rich, and gifts to which do not so much increase their usefulness as their splendor. But the majority of our institutions of learning, and among them many of the best, are still struggling to make their financial resources meet the demands of the students who fill their lecture-rooms to overflowing. Boston University is included in this class. Its constantly increasing patronage proves its acknowledged usefulness, but at the same time makes the call for generous contributions to its funds all the more imperative. Should not men and women who have wealth at their disposal bestow it upon colleges and universities which need the money for utility rather than for ornament?



COLLEGE ENDOWMENT AS AN INVESTMENT.

INTELLIGENCE and morality are the two corner-stones of the temple of liberty. Colleges which educate the head and Christianize the heart of the citizen are patriotic institutions. The Christian college is the mint at which sterling citizenship is coined.

Generally speaking, money spent for charity is wisely spent, and the donor is held in esteem. But every dollar spent for the education and Christianization of men, whereby they may never become objects of charity, is more wisely spent, and the investor should be more highly esteemed. As a general rule, it is better policy to show a man where he can earn a dollar, or to equip him with capacity to earn that dollar, than to give him the dollar outright. Professor Agassiz once said, "Every dollar given for higher education, in whatever department of knowledge, is likely to have a greater influence upon the future character of our nation than even the thousands, hundreds of thousands, and millions which we have spent, or are spending, to raise the many to material ease and comfort."

A man who can preach or teach for forty years may do much good in the world; but the man who can provide money to keep a succession of men teaching or preaching, not for forty years merely, but through all coming time, will do much more good in the world. A shrewd man will invest his money in business, that he may see the income; but a truly wise man invests his money in some Christian college, that he may see the outcome. The first seeks his own profit; the second, the profit of others.

College endowments are continually useful. President Eliot said, "University endowments are the quickest, most hopeful, and most lasting means of doing good, generation after generation, to mankind at large, through the most promising youth which each generation selects to receive the highest training."

A writer in the *Overland Monthly* some years ago states the case thus: "Herein is the wisdom of money spent in education, — that each recipient of influence becomes in his time a centre to transmit the same in every direction, so that it multiplies forever in geometric ratio. This power to mould unborn generations for good, to keep one's hand mightily on human affairs after the flesh has been dust for years, seems not only more than mortal, but more than man. Thus does man become a co-worker with God in the shaping of the world to a good outcome."

President Gilman, of Johns Hopkins University, in his volume on "University Problems," says: "Those who, in the favorable conditions of this fruitful and prosperous land, have acquired large fortunes should be urged by all the considerations of far-sighted philanthropy to make generous contributions for the development of the highest institutions of learning. There is now in the golden book of our Republic a noble list of such benefactors. Experience has shown no safer investments than those which have been given to learning — none which are more permanent, none which yield a better return."

Investments such as these are like the seed sown in good ground, producing a hundred-fold. Given by consecrated men and women, they are intrusted to consecrated men who administer the trust for the benefit of others, preserving the productive principal sum generation after generation. That productive fund is like the Word of God: thousands feed on it as the years go by, and it is not diminished. As one lamp kindles another, nor grows itself less brilliant, so such investments extend the influence of the investor undiminished to the end of time.

It has been said that the most accurate prophecy for the future is the present opinions of the young, who hold the future in their hands. If the future is to be safe, the present opinions of the future rulers are of the utmost consequence. The farmer who wishes a specific kind of crop must sow the seed that will produce the kind of a crop desired. In this land the majority governs, whether

wise or ignorant, whether moral or immoral; and the man who wants to see this country ruled by a race of intelligent and honest men must have a care that those institutions are nourished which will produce intelligent and honest men. He may rest assured that unless the right kind of seed is sown the coveted harvest will not be gathered; for whatsoever a man soweth, that shall he also reap.

The charitable person, whether possessed of a million or the widow's mite, can do nothing more patriotic with his gifts than to invest them where they will be forever effectual in educating and Christianizing, in each generation, the men who are to lead and rule the next. All such gifts at all times are bringing their good influence to bear upon the future leaders of men. Further than that, college students, as a class, are among the very best of their generation. You then have the combination of the best influences working upon the best material; and history justifies the conclusion that such a combination produces the best results.

In their beneficence and constant productiveness such gifts as I have described are not like the sky-rocket, which flashes once into the heavens with a great light and then goes out, never to shine again, but are like the never-failing rays of the sun, which, with undimmed splendor, are perpetually driving the darkness from some part of the globe. To draw your check in support of such an institution is as patriotic as to draw your sword in defence of your country. To pour your gold into the coffers of such an institution is as great a public beneficence as to pour out your blood on the field of battle. The thunder of cannon may not proclaim to the world that the sacrifice is being made, but God sees the sacrifice, and will bless it forever.

If the duty of giving to a Christian college will not appeal to you from a patriotic standpoint, let it appeal to you from a religious standpoint. A college cannot be a church; but a Christian college with a thousand students will annually spread more religious truth and witness more conversions among its members than any church of an equal membership. I look upon my own *Alma Mater* as the best church I ever attended. No church, even when it is working at its best, will, year after year, add to the ranks of the church militant more young men and women; no church manifests a nobler Christian life in its members; no church sets before its members a higher ideal of personal duty and consistency; and no church is more sure of a genuine revival each year than the Christian college.

Lemuel D. Lilly.

FUNDS WELL INVESTED.

IMMENSE SUM INTRUSTED TO AMERICAN COLLEGES IS GENERALLY ABLY ADMINISTERED.

PRESIDENT Charles F. Thwing, D.D., LL.D., of Western Reserve University, has collected reports from between one hundred and two hundred of the representative colleges of the United States relative to their finances and investments. These reports are said to show that at least four-fifths of all the productive funds of the colleges are invested in bonds and mortgages.

A few of them, notably Columbia and Harvard, have invested largely in real estate.

Harvard's immense property is changed in the forms of its investments more frequently than the property of many colleges, but of its ten or more millions, railroad bonds and real estate represent the larger share, the amount of bonds exceeding the value of real estate.

In the United States are no less than twenty colleges each having an income-producing property of at least \$1,000,000. Among these are our two oldest colleges, — Harvard, which has more than \$10,000,000, and Yale, which has about \$5,000,000.

Among the others which have passed the million mark are Columbia, Cornell, University of Chicago, Johns Hopkins, Northwestern University, University of Pennsylvania, Wesleyan University, Middletown, Conn., Amherst, Boston University, Rochester University, Tulane University of Louisiana, Western Reserve, and Brown University.

Several State universities are possessed of either funds or an income insured by the State representing property of at least \$1,000,000. Among the wealthier of these universities are those of California, of Michigan, of Wisconsin, and of Minnesota.

The number of colleges possessed of more than \$1,000,000 each is so small it is evident that the vast majority of our colleges are poor. The number of colleges which have each less than \$200,000 in interest-bearing funds is considerably larger than the number of those which have more than \$200,000. The great sum of \$150,000,000 intrusted to the American colleges is invested well — well in point of security; well, also, in point of income. The financial management of the colleges in the United States has, on the whole, been abler than the management of the banks of the United States.

The salary of the most highly paid professors in American colleges considered in the aggregate is about \$2,000, and the salary of other professors about \$1,500. The average number of members in the faculty of American colleges, taking one hundred and twenty-four colleges as a basis, is sixteen

and one-half persons. Two or three colleges are paying to a few teachers salaries of \$7,000, and perhaps ten colleges are paying \$4,000 at least. The present tendency is toward an increase of the highest salaries and toward a decrease of the stipend of new instructors.

About one-half of the wealth that is bestowed in beneficence is the result of bequests, and about one-half also is the result of gifts. Massachusetts beneficences of a public nature are more common than in any other State.



BOSTON AND BOSTON UNIVERSITY.

THE city of Boston, by reason of its scholarly traditions, is appropriately called "the Athens of America." Prominent among her many great institutions is Boston University, incorporated in 1869, which has become one of the most influential educational forces in the nation. The University embraces the departments of Liberal Arts, Law, Medicine, Theology, and the Graduate School of Arts and Sciences. It has nearly one hundred and fifty instructors and more than fourteen hundred students. Of the latter, two-thirds are young men. The scholastic buildings and varied appliances are among the best. In classical and professional education it has established the highest standards of requirements for degrees, and given unusual encouragement to postgraduate students. It was the first university ever organized with no discrimination on the ground of sex, race, or color. Its growth has been national and international. Twenty-four foreign countries were last year represented; and among the students, there were graduates of one hundred and ten other colleges and universities, American and foreign.

The University is fortunate in its location. No other city in America presents such opportunities for study and scholarly development. The students have access without expense to the treasures of the Boston Public Library, and to other collections, literary, artistic, and scientific,—the priceless accumulations of generations. Here likewise the parks and parkways, on which more than twenty million dollars have recently been expended, are delightful places for recreative exercise. Bunker Hill and Plymouth, Concord and Lexington, Duxbury and Salem, not to speak of the homes and haunts of the great American statesmen, philosophers, and poets, are readily accessible, so that even odd hours and holidays may be made delightfully instructive. It is estimated that there are ten thousand students in Boston and its beautiful suburbs enjoying these privileges. Student life in such a centre cannot fail greatly to augment one's intellectual resources and to enrich the later life.

Within the brief period of its history the University has done a noble

work. It has shared in the education of thousands. It affords in its various departments the equivalent of free instruction to more than three hundred students annually. Its breadth and catholic spirit are illustrated in the fact that among the five hundred and seven students enrolled in the College of Liberal Arts last year there were thirty religious denominations represented.

The University merits the generous gifts of public-spirited and patriotic friends that it may keep pace with its constantly enlarging needs. The assets above liabilities at the close of the last fiscal year were \$1,732,893.33. The receipts of the year were \$237,991.89. It is evident that if the University is to do its providential work of training earnest and gifted leaders for coming centuries the permanent endowment should be increased by several millions of dollars. Money invested here is effectively invested for the service of humanity. It is an enviable privilege for any one to found a professorship and let the income of the money thus given go on perpetually working to direct the intellectual and spiritual forces of those who will constitute the strongest bulwark of our civilization. The gift will enrich the donor's life and through all future time multiply his power and influence for good by commanding the services of trained scholars who will help to maintain our free institutions and our inherited ethical standards.

The Trustees of Boston University invite you to co-operate with them in the furtherance of the great and worthy aims of the institution. All benefactions will be applied with sacred fidelity, in accordance with the expressed wish of the donor. If desirable the University will give a life-annuity on the amount donated. We feel confident that you will cheerfully respond, according to your ability, to a cause so worthy of our noblest benefactions. Any further information you may desire respecting the institution will be cheerfully given in response to a line addressed to the President, Wm. F. Warren, LL.D., or to the Treasurer, R. W. Husted, 12 Somerset Street, Boston, Mass.

BOSTONIA

Is published by a committee appointed by the trustees of Boston University. It aims to give its readers important information respecting Boston as an educational centre, and also to augment the educational facilities presented in the University.

ITS SUBSCRIPTION PRICE IS FIFTY CENTS A YEAR.

It is, however, the intention to send it gratuitously to all known contributors to the University funds, and at the request of friends it can be so sent to a limited number of other persons. Such requests should be addressed to

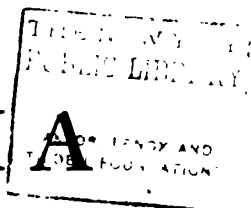
"BOSTONIA," 12 Somerset Street, Boston, Mass., U.S.A.

Entered at the Boston Post-office as second-class mail.



SCHOOL OF THEOLOGY, BOSTON UNIVERSITY

BOSTONIA



VOL. I.

JANUARY, 1901

No. 4

THE MODERN PROPHET.*

THIS school was founded and is maintained, as every one knows, for the purpose of preparing men for the Christian ministry.

What, then, is the Christian minister? In the New Testament there is found an answer to this question, on which I should like to fix your attention. The answer is this: The Christian minister is a prophet.

It was Jesus who first permitted people to apply to himself this noble title as being appropriate to his work, and allowed them to call him "the prophet of Nazareth." It was Jesus, too, who first applied this self-same title to his disciples. "Behold," he says in Matt. xxiii. 34, "I send unto you prophets."

Let me hasten to say, then, that if you will remember every day of the coming year that you are called of God to be a student not only, but a student who is also a prophet of God, your work here will gain in simplicity of aim, in wholesome enthusiasm, and in practical efficiency.

The function of the prophet differs from that of the priest. The priest has chiefly to do with the prescribed external rites, the fixed routine of public worship. He takes no initiative, but carefully obeys the rubric and punctiliously fulfils the letter. His praying, for example, is not so much praying as repeating prayers. His communion with God is vicarious rather than personal or individual. There is in the part he takes, therefore, an inevitable element of formalism, of mechanical and perfunctory activity. The priest ascends the mount of God by an easy and a well-beaten path; the prophet finds his own way upward into the Divine presence.

This money-getting, materialistic, doubting age is the one into which you, in God's providence, were born, and to which you are to prophesy. Reverence for the letter of Scripture as the Word of God, the fear of literal hell-fire, respect for the Sabbath and for the church, have largely disappeared, and an era of general religious indifference has set in. This change in the psychological climate you can detect in the churches and in all the theological schools; just as in the fogs off Newfoundland you can feel the presence of icebergs you cannot see.

Is it not true that the only men who can command permanent attention in

* Extracts from the Opening Address of Dean Buell, at the School of Theology, Wednesday, September 19, 1900.

the pulpit are men of spiritual experience and insight — men who are so near the Scripture writers themselves in life and aim that they are able to interpret their writings in their original historical breadth and intensity? I have in mind men of such prophetic spiritual vision as were Horace Bushnell, Bishop Simpson, John Hall, and Bishop Brooks. Your future character as a preacher, then, will in no small degree be determined by the kind of hidden devotional life you lead, on through this formative period of theological study you are beginning to-day.

The prophet is not long in learning, however, that something more is required of him than to behold the beauty of the Lord and to inquire in his temple. A dispensation is committed unto him. Upon him is rolled, to his dismay, the responsibility of getting righteousness established on the earth. He discovers that he was born into the world for no other purpose than to effect a change from evil to good in the very substance of human society. To Moses, to John the Baptist, and to Paul the responsibility and difficulty of such a vocation seemed appalling, as it does to every true prophet.

It is a good time now to ask yourself some questions: Have you the prophet's ethical enthusiasm and his sense of public responsibility? Do you know what it is to have fire shut up in your bones? Have you any idea how Moses felt when, on coming down from the mount of God, he saw the evidence of Israel's sudden and shameless lapse into idolatry? Do you know what it meant to Eli to be told that the ark of God had been taken? Did public sin ever make you wish to die, as it did Elijah? Has some flagrant wrong in church or state given you any such impulse as came to Jesus when he suddenly took the scourge and drove the traders from the temple?

A capacity for ethical indignation alone would be, of course, an inadequate equipment for the prophet. He must acquire in addition that intimate knowledge of human nature which is traditionally associated with prophetic inspiration.

There is, I fear, a popular notion that ministers as a class are a feeble, if not a silly, folk, whom it is comparatively easy to hoodwink and delude. Preoccupied with the next world, they are supposed to have little acquaintance with this world. Their favorite hymn is thought to be, "I'm but a Stranger Here; Heaven Is My Home."

You will need to make daily additions to your knowledge of human nature, as a practising physician does to his knowledge of human anatomy. A better environment for the modern prophet's study of human nature than is found right here, in the midst of a million people, it is difficult to imagine. Was it not in the midst of the thronging multitudes that Jesus taught his disciples deeper sympathy for the sick and the sorrowing, larger toleration for divergences of faith, a more tender compassion for the sinful, and a more loving condescension towards children and those of little faith? In three years

from now you will, of course, understand your Bible and its doctrines, the history of the church and the technique of your profession, much better than you do now; but why should you not also gain in heart-power, that is, in skill to understand, to influence, and to bless all sorts and conditions of men?



THE PLACE OF CLASSICAL STUDIES IN THE MODERN CURRICULUM.

THE most hopeful sign in our school life from the kindergarten to the university is its unrest and uncertainty. We are fortunately a long way from the famous French ideal school-system, when at twenty minutes after ten every schoolboy in France, and for aught I know in the French colonies as well, was describing the course of the Yang-tse-kiang River, or performing some equally uninteresting intellectual feat. Such a system as that is dead; and whatever may be the defects of our present American schools, they are certainly alive. To be alive is to grow, and our only difficulty is to regulate the growth and turn it in the right direction. Let us listen to some of the criticisms that voice this unrest.

One trouble with our schools is said to be that they teach too many things; another is that they do not teach enough. We are said to scatter our energies over too wide a field, and to ignore too many very important phases of education. We are not definite and scientific enough, and we are too much inclined to specialize. We should never let the pupil take a second step until he fully understands the first, and we should always give him a great deal that he cannot understand, in order that he may have something to think about. There is too much learning by rote without regard to practical application, and we ought to store the child's mind with the treasures of English literature learned by heart. Our system is too wooden and makes too little allowance for individuality, while our loose methods are making study a mere matter of caprice. We do not work the boys and girls hard enough, and we are so overworking them that we are breaking down their nervous systems. We are weakening their intellectual fibre by our easy good-nature, and we are killing them off by examinations. We should give them a practical education in carpentry and sewing, and we should appeal to their æsthetic instincts by music and drawing. We waste years in teaching them useless dead languages, and we fritter away their time with valueless arithmetic. We deprive them of all real childhood by shutting them up in schoolrooms when they are too young, and we send them to school so late that they only get into college when they ought to be coming out of it.

These and such as these are the criticisms with which most of us are very familiar. They mean that the whole system is in process of readjustment;

that the traditional methods are not equal to the demands made upon them by the changed conditions.

The reaping-machine has taken the place of the sickle; the steam-engine has made the stage-coach a memory; the same utilization of newly discovered facts, the same care of by-products, the same avoidance of waste, that have made the natural resources of the earth count for so much more than they did a century ago, must be applied in other lines. Theoretically, this readjustment proceeds gradually, step by step, keeping pace with changing environment; but as a matter of fact, here, as in other things, we cling to the old until an accumulation of disadvantages forces us into reform. In our English spelling, for instance, we have waited until the burden of silent letters and the complications and contradictions of our phonetic expression have made the whole system a snare and a delusion, and the *vis inertia* of conservatism still prevents the sweeping changes that both scholarship and convenience demand.

When the time comes for this rearrangement in education — and now I mean education in its narrower sense, the education that is included in a recognized school training — we have to ask and some one has to answer the following questions: (1) What shall we teach? (2) When shall we teach it? (3) How shall we teach it? We have to deal with the *subject-matter* of study, with the *order of studies*, and with the *method of study*.

The history of education shows that the received curriculum is jealously guarded on the one side and ardently attacked on the other. Every addition to the subject-matter of study has had to fight its way into the schools. It is inevitable that in the vast mass of possible subjects of investigation individuals and classes of men should group themselves as partisans of various points of view and should insist that their particular standpoint be the focus of all intellectual activity. The result is seen in the inorganic character of a great deal of our school work, in its tendency to present an aggregation rather than a correlation of studies. As each claimant for recognition makes out a good case for his protégé the late-comer must have a place made for him; so his predecessors are crowded a little closer together, and he is pushed in somewhere, anywhere, where there seems to be the most room. As a result we have little children struggling with problems that demand wide experience, critical judgment, and trained skill, while university students are learning the most elementary facts about plant and animal life — at a time, too, when their natural powers of observation have become atrophied by disuse. This is certainly a pure waste of time and work at both ends of the route.

Leaving the question of the order of studies with this incidental suggestion, let us look for a moment at the subject-matter of study; for I am quite unable to subscribe to the glittering generality that it matters not what we study, but only how we study it.

We need, first of all, some criterion by which we may judge the relative place and the relative importance of the various forms of knowledge that clamor for official recognition. The multitude of the phenomena that present themselves to every thinking mind asking for classification and explanation is so great that they cannot be dealt with in detail; we must educe from a certain selected number some definite principles which we may apply to the rest.

May we not find this criterion when we consider to what extent these various subjects have (1) *universal interest*, (2) *permanent worth*, and (3) *immediate practical application*? At one time in the history of mankind the best method of sharpening arrow-heads and of producing fire by friction had universal interest; but they had not permanent worth, for men ceased to sharpen arrow-heads and to produce fire by friction. The immediate practical usefulness of these two subjects of investigation was limited by environment and by temporal conditions. The flora of high altitudes, or the geography of a township, has permanent, but not universal, interest, and its immediate value is variable. The details of the continental money system had great immediate practical importance, but neither universal interest nor permanent value.

When we find that any subject combines all three of these things we may conclude that it is safe to put considerable stress upon it as a factor in the best teaching. In estimating values in this way we are in danger, however, of mistaking propinquity for importance; as a grain of sand under the eyelid is of more seeming size than the whole Desert of Sahara, and as a chimney on fire next door arouses our interest more than the conflagration of a city in China. A large part of the factitious importance attributed to the modern natural sciences is due to this error. Our whole modern civilization is so imbued with the spirit that sees the chief or only good in the amelioration of physical conditions, in the production of the most comfort by the least effort, we are brought into such close daily contact with the results of these sciences, that we easily forget that they are but means to an end.

On the experimental and temporary character of many of these modern sciences I need not dwell. It is enough to suggest that even the proverbial test of security, the law of gravitation, has not yet been so explained as to show how bodies can act upon each other at a distance without an intervening medium, nor how, if there be such a medium, their action can take place without appreciably affecting it; and again, that the atomic theory is just about where it was when Lucretius left it. It is rather an interesting commentary on the progress of medical science, too, to find the old Greek theory of the localization of emotions in various parts of the body revived at the end of our own century under the new name of "ganglionic sensation."

The firm and lasting truths on which we wish to build our educational structure are not found in natural science. We may, indeed, discover there

a multitude of so-called facts, but isolated unrelated facts are the most useless things in the world; the learning of them has about as much educational value as the learning by heart of the pages of a city directory.

If we turn to the still more modern politico-sociological group of studies we find ourselves in a rather badly constructed building to which the builders themselves seem to have lost the key. A great many men have made little keys of their own, but none of them seems to fit, and the owners often appear more interested in comparing their keys than in opening the door.

I would not be understood as undervaluing all these experimental studies—far from it! The material progress of our civilization, with which they chiefly deal, is a very important matter; but it is not the only important matter, nor is it the most important matter. The mind does not exist to furnish food and lodging for the body.

Our education cannot, then, be based on a study of the superficial experiments of modern science; such an education must necessarily be fragmentary and unsatisfying. As in the case of the modern languages, perspective fails us; we cannot see the forest for the trees; we are harassed by details of whose relative importance we cannot judge, and thus we fail to get the large, clear view which alone gives us real control. The basis of our liberal education must be sought where we shall have *universal interest, permanent value*, and a certain amount of *immediate practical application*. It must be found, too, where we shall be able to judge processes by results, to separate the essential from the accidental, and to educe *principles* by means of which we may classify and explain the ever-increasing mass of phenomena that life thrusts upon our attention. We must seek this basis, in short, in the manifestation of human intelligence directed towards worthy ends under favoring circumstances,—“in the manifestation of human intelligence”; for, after all, “the proper study of mankind is man.” “Man is the measure of the universe,” and the microcosm of man’s mind is the macrocosm of the great world without.

We look about us to find a people whose history shall furnish us, in its language, its literature, and its life, something that shall be worthy of this high place in our thoughts, and we find a little handful of men struggling against mighty odds to found a state that shall be an embodiment of the principle of beauty, the perfection of form,—not alone of form in the narrower sense of mere material, but form in that higher sense in which it becomes, not perhaps the antithesis, but the complement of matter, the form that gives to poetry its lasting value and to art its unending charm,—and so well did they succeed that to-day, after the lapse of more than twenty centuries, all modern literature, all modern art, and all modern philosophy look back for their examples and for their inspirations—to Greece.

But beauty alone will not rear us a house; the foundation must be laid;

and there, while we cannot dispense with those elements of beauty that we call harmony and proportion, we must have strength and solidity as well.

The political power of Greece was waning, the control of the world seemed to be passing into the hands of the Carthaginian traders and their mysterious allies the Etruscans, when gradually there rose a new people, weak at first and seemingly at the mercy of their more powerful neighbors. But they knew so well how to use their strength, they held so persistently every hard-won foot of territory, they developed such political sagacity, that ere long the Etruscans were but a name, and on the sands of Carthage *deleta* was written where *delenda* had been traced. Neither the luxurious East, with its untold wealth and its millions of men, nor the barbarous North, with its fierce hordes housed in almost impenetrable forests, could withstand the legions whose military discipline was the expression of that recognition of law which was the corner-stone of the Roman state; and to-day the nations look back to Rome, where she still sits upon her seven hills and rules the world, and learn from her that *law* is *power*.

May we not wisely echo the great German's hope that the study of Greek and Roman literatures may ever remain the basis of a liberal education?

If this be our hope, if we believe that in the study of these great peoples of antiquity we may find the best material and the best inspiration for that building of character which we mean by education, it becomes us to consider how we may best make this study subserve that end; how we may show that the "dry bones" of Greek and Latin form the living framework upon which the body scholastic rests, without which it would be a weak, unsupported, disintegrated mass, incapable of motion, or even of life.

The power of a people manifests itself in many ways. First and best, but not most clearly, in its language; for language is the unconscious and unintentional revelation of character in a people as in an individual. Let a man reveal his vocabulary and his syntax and he, unwittingly, perhaps, but so much the more surely, reveals both the matter and the manner of his thinking. This fact in itself is a sufficient justification of the seemingly disproportionate amount of time and effort spent upon the language, as language. Such a study, however, to be profitable, demands the full power of a trained mind. For the beginner it is enough to be able to use the language as a means to an end, as the key to the conscious literary expression of the people. We are sometimes told that we do not need the language to enter the realm of the literature; that all the best in the thought of Greece and Rome has been translated and is accessible to us in plain English; that such translations are far better than the halting makeshifts of the class-room. Even as wise a man as Emerson tells us that learning a language to get at its literature is like swimming a river instead of using a bridge. Unfortunately for the metaphor, however, in this case the bridge does not reach the other

side! The halting English translation of the schoolboy is not a measure of all that even he finds in the Latin or the Greek, and his worst failures are due not to his lack of understanding, but to his lack of English. We have already discovered that while translation is an excellent exercise in English composition, it is often rather a hindrance than a help to the real appreciation of the thought.

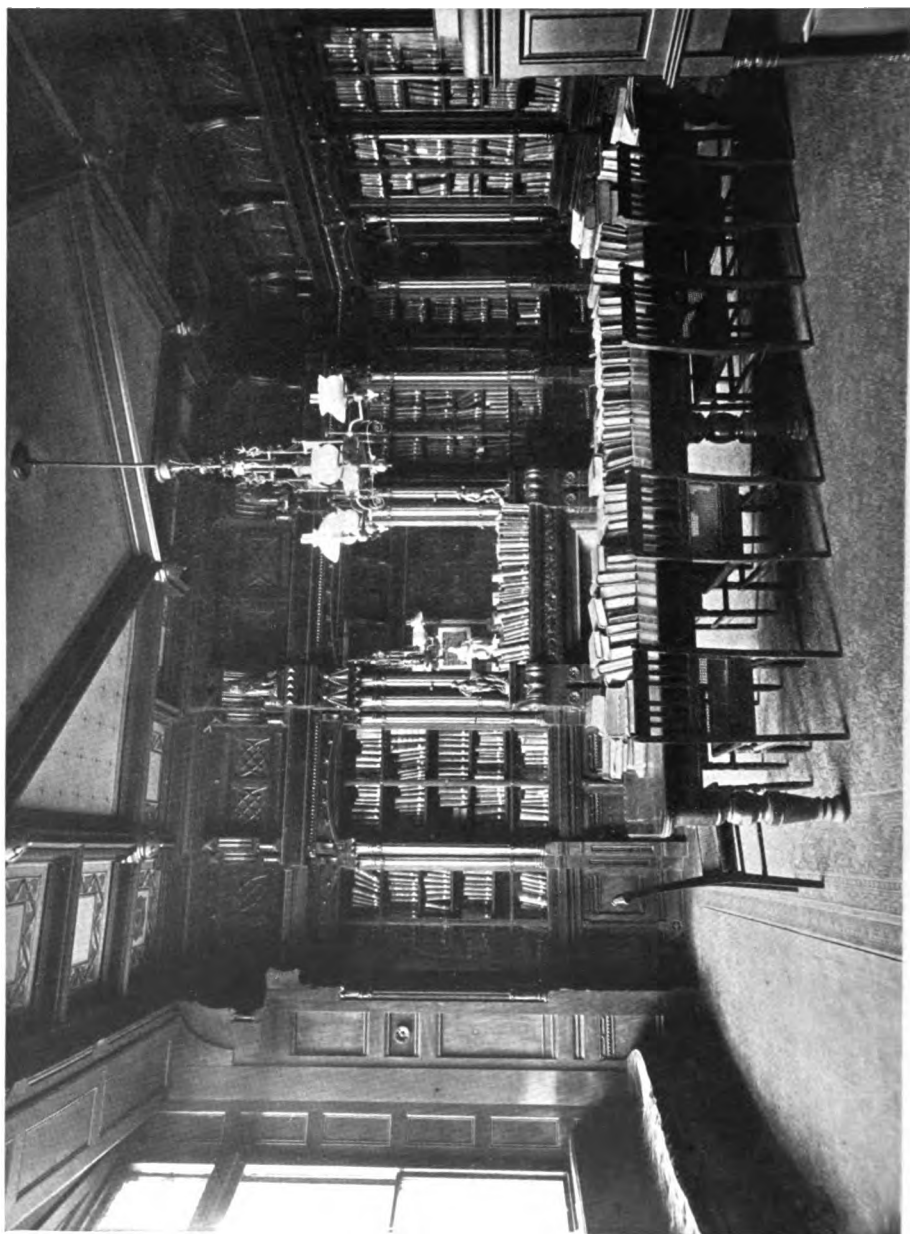
It may seem a bold statement, but I think I may venture to say that no one word in any language can be exactly rendered by one word of another. Back of every syllable lie all the inheritances of race and tradition; every word has its *aura* of implications and suggestions which cannot be made exactly to overlie, so that even the German's "Ja" is not the Englishman's "Yes."

As the child that has learned to read his own language is but on the threshold of his knowledge of his own people, so we, when we have learned to let Greece and Rome speak to us in their own words, have but begun to learn what they have to teach. Even when we have made their literatures our own there remain all those other less tangible, but no less real, evidences of the action and interaction of emotion, intellect, and will that make up the life of a people,—their systems of religion and philosophy, their arts and sciences, their customs and traditions,—for all these may and must be studied apart from pure literature. When we have some knowledge of all these we are ready to begin to trace the influence of these nations upon the history of the later world. And what do we find? A series of centuries in which Greece and Rome were well-nigh forgotten,—they are often called the *dark ages*,—then the *renaissance*, the reawakening of men to a sense of their own power; and the basis, the impulse, and the inspiration of this rebirth was the revival of learning, as we have come to call that which was perhaps rather the revival and recognition of the two great principles of *beauty* and *law* as embodied in the classic civilizations. Since that time the influence of Greece and Rome has been supreme. Directly or indirectly, by immediate transmission or by borrowed influence, our languages and our literatures, our arts and our sciences, our philosophies and our religions, our laws and our lives, are what they are because the Greeks and the Romans were what they were.

Some of us, in our zeal, may claim too much for the study of the classics; some of us, in our timidity, may claim too little; and some of us, in our unwisdom, may claim the wrong things; but we may all look back to the hills of Athens and to the Tiber-shore and find there inspiration for nobler thought, incitement to nobler endeavor, all that answers to the aspiration of the poet when he sings:—

" 'Tis human fortune's happiest height to be
A spirit melodious, lucid, poised, and whole;
Second in order of felicity
I hold it to have walked with such a soul."

Thomas Bond Lindsay.



THE LIBRARY.

THE recent gift of the complete set of ten volumes of John L. Stoddard's Illustrated Lectures to the library of the College of Liberal Arts by Mr. Lee Claflin Hascall, of the class of 1880, suggests a means within the reach of many of the graduates of the various departments of the University by which to enrich the departmental libraries. Gifts of standard works, even though duplicates of works already in the libraries, are always acceptable tokens of the interest the friends of a university take in its welfare. Few institutions are so favorably situated in regard to its library accommodations as Boston University; for in addition to the collections of the University there are the vast accumulations in the Boston Public Library open free to students. Still, in an institution of learning like Boston University, so many students are in need of good reference-books on the same subject at the same time that it is almost impossible to have too many good works in any department or on any branch of learning. For this reason really able works, whether old or new, are welcomed as gifts from our friends.

BOSTONIA

PUBLISHED QUARTERLY BY BOSTON UNIVERSITY

Subscription price, fifty cents per year

Address all communications to

Professor CHARLES W. RISHELL, Editor, 12 Somerset Street, Boston, Mass.

WHAT ONE SCHOOL OF THEOLOGY IS DOING.

TWO necessary factors in every wise investment of money are security and productiveness. The one has respect to the principal, the other to the interest. When an Astor bought Broadway real estate at the ruling prices rating of a hundred years ago, he made his capital secure. When a Rockefeller put cash into Standard Oil shares thirty years ago, he made perennial dividends a certainty.

The same law of productive and progressive increase applies also to the use of money for philanthropic purposes. The man in Christ's parable of the talents who returned the principal but no interest was censured, while praise was reserved for the other two, who added to the principal gains of a hundred per cent.

Of all public leaders Christian ministers have, unquestionably, the widest and most constant influence. No other moulders of public opinion have such direct and continuous access, under sanctions so peculiarly solemn, to the minds and hearts of such vast multitudes of people. No other body of men have such unique opportunities for inspiring the whole American people with loyalty to the highest conceptions of public and private duty. In a democracy like ours, where public opinion ultimately determines all great decisions affecting the common weal, the influence of public religious teachers, who are the shapers of the public conscience, is a peculiarly potent social force.

Whoever, therefore, devotes time and money in a wise way to the intellectual and spiritual development of the religious leaders of the opening century, as other men in other days devoted time and money to the development of the Luthers, Knoxes, and Wesleys, is sure to multiply his investment a thousand-fold in the enlightenment and elevation of millions of people.

The history of Boston University School of Theology for the last fifty years furnishes a peculiarly striking example of a wise investment multiplying itself, through a large body of influential public leaders, in perennial benefits to countless multitudes of people.

The beginnings of this investment, or series of investments, were humble

enough. Public-spirited people of various denominations in Concord, N. H., bought an abandoned village church, with its encircling grounds, and gave it as a site for the new theological school. Hundreds of small contributions from all parts of New England provided a second building and the meagre beginnings of an endowment. A faculty of three professors was elected to a career of high thinking and very plain living.

The strategic importance of the enterprise attracted in due time not only additions to the endowment, but also a bolder and keener-sighted type of business management. This showed itself in several radical changes. The school was transplanted from its rural isolation at Concord to a far more quickening environment in the very heart of Boston. A larger and better equipped faculty was organized. An advantageous incorporation with Boston University was effected. A higher standard for admission to the school was established. An altogether ideal site for such an institution, in the very centre of the city, with adjoining lots for future expansion, was purchased as its permanent home.

The sound business judgment which prompted these forward steps has long since been vindicated. The school speedily outgrew its local character, and became an institution of really national influence. Thus it was found in 1899 that of the 1,946 ministers who had studied in Concord or Boston, not less than 1,199, or three-fifths of the whole number, had come from outside New England.

The radical improvements enumerated above have greatly increased the prestige of the school, as is clear from the marked improvement in the personnel of the student body. During the Concord period very few college graduates were in attendance. The number of college graduates, which during the first year in Boston was only two, had in 1899 grown to one hundred and twenty-two. When one remembers how rapidly the general average of education has risen all over our country during the last generation, one appreciates the fact that the Alumni of this institution are such as have received the higher intellectual equipment needed for leadership in the twentieth century.

The little Concord Theological School has, in fact, become the largest institution of its kind, Catholic or Protestant, in all New England. In the last year for which statistics are available, the year 1898-99, the Boston school had an attendance more than two and a half times as large as that of Yale Divinity School, the next largest theological institution in New England. In fact the one hundred and seventy-eight students of Boston School of Theology exceeded the combined enrolment of Yale, Hartford, and Andover.

Within the half-century just closed more than two thousand candidates for the Christian ministry have gained their knowledge of Biblical scholarship, their acquaintance with the history of the Church, their ability to expound and

defend the doctrines of Christian revelation, their skill and power in preaching, under the tuition of this New England faculty. If one should estimate the life-long ministry of each one of these two thousand earnest and intelligent public religious teachers, as reaching, on the average, no more than five thousand persons, the total number of persons to whom the school has already brought the divine influence of the Gospel is not less than *ten millions*.

Mention has been made of the fact that the first small beginnings of the school were due to the combined efforts of members of various denominations, who felt that there should be a theological school in New England under Methodist auspices. Perhaps it is but natural that the Methodist Episcopal Church, which has received the greatest benefits from the school, should, after the first start, be left to provide the funds necessary to make it what it is to-day. But it should never be forgotten that the school is not narrowly sectarian. Considerable numbers of young men of other denominations have freely received the advantages the school has to offer, and some of the brightest clergy in the Congregational, Baptist, and Protestant Episcopal Churches have received their training here.

Nor is the importance of the religious leadership of this vast body of educated ministers lessened by the fact that many of them have, for longer or shorter periods, served rural congregations; for it is in the rural communities, from which a majority of the nation's great men continue to come, that ethical and religious character receives its permanent form.

Finally, the number of these carefully trained theological students who have been called to positions of commanding influence in the higher educational work of the country is noteworthy. Besides those occupying important posts in many secondary schools, more than thirty have become presidents and professors in various universities, colleges, and theological institutions. In these high places they are directing the education of tens of thousands of gifted young people, who themselves will inevitably have no inconsiderable part in shaping the life and thought of the nation.

Thus the vitalizing touch of the school reaches every part of the land. Nor is its influence confined to the North American continent. More than fifty foreign missionaries have gone from its halls to lay apostolic foundations in nearly every strategic centre of the heathen world.

If ever an investment of our Lord's money brought him back his own with usury, surely the money devoted to the Boston school has abundantly proven itself to have been such an investment.

Yet another comparison with the other three historic New England schools already named, for the same year 1898-99, will make the wisdom of this investment still more apparent.

1898-99.	Property.	Expenditures.	Professors.	Students.	Cost for Each Student.
Yale Divinity School,	\$649,122	\$51,591	9	68	\$758
Hartford Theological Seminary, 500,000		60,000	9	64	937
Andover Theological Seminary, 1,000,000		45,000	7	39	1,153
Total,	\$2,149,122	\$156,591	25	171	*\$915
Boston University School of Theology,	\$333,817	\$24,809	8	178	\$139

These official figures show that it cost the three schools with which comparison has been made six times as much to teach 171 students in their three schools as was paid for the teaching of 178 students in the Boston school. The outlay for each student at Andover was \$1,153; at Hartford, \$937; and at Yale, \$758 (an average for the three schools of \$915); but the outlay at Boston for each student was only \$139. The total expenditures made for 171 students at Yale, Hartford, and Andover (\$156,591) would provide, at the Boston rate (were there adequate dormitory and lecture-room accommodation), for 1,126 students. The economies effected by wise location and judicious consolidation, so well understood by managers of all great commercial corporations, are suggested by these comparisons. With half the combined endowment of the other three New England schools, the Boston school could easily provide dormitory accommodation and the requisite increase of teaching force for three hundred students.

It will be obvious, therefore, to every person who wishes to make every dollar of his gifts accomplish the greatest good to the greatest number, that future investments in the endowment fund of the Boston school, like all past investments, will fulfil that important end.

Marrus D. Buell.



NEW ENGLAND MINISTERIAL SUPPLY.

AS this number of BOSTONIA is devoted more especially to the interests of theological education, it may not be amiss to call attention to a striking feature of the ecclesiastical life of New England; namely, the fact that its ministerial supply is entirely inadequate numerically to its demands. In and of itself it is in many respects advantageous to the ecclesiastical interests of New England to draw so largely upon other portions of the country for its ministry, as it is beneficial to the churches of those other sections to fill their pulpits, which they have often done, from New England. Nevertheless, it is evident that New England does not furnish its quota of clergy, nor as many, in proportion, as it ever did. Why is this? There is no falling off in New England of those who seek entrance into the professions of law, medicine, or

* Average.

teaching. Why should there be a decrease in the number of those seeking entrance to the ministry?

It is not because able and conscientious ministers are held in lighter esteem than formerly, as witness the Brookses and the Gordons and the Hericks of our day. It is not because the remuneration is small, though relatively small it is, for never was the prospect of a large salary so great as at the present time. Nor can it be traceable to a decreasing demand for ministers, since congregations are multiplying with great rapidity the whole country over, and the number of foreign and home missionaries needed was never as large as now. Once more, it is not due to the fact that in some denominations so many ministers are without parishes, for in the same sense is it true that vast numbers in other occupations have failed. The source of the difficulty must be sought elsewhere, though the causes mentioned, together with many others not named, may have their deterrent influence.

The explanation will be found in the fact that while the motives which impel men to seek out other occupations have remained constant, and in many instances have even grown in power, those which impel men to enter the ministry have been perceptibly weakened. It may be safely asserted that never have these motives been, with any considerable proportion of those entering the ministry from New England homes, those of gain, fame, or power. Every man who enters the ministry knows, as his predecessors have known, that he will in all probability occupy a relatively humble sphere, accompanied with an abundance of self-denial if there is an abundance of nothing else. In the past this fact did not deter men from the sacrifices involved. Why should they do so now? Men are as heroic as ever, and the sacrifices would be as readily borne now as ever if the motives were as active. The only assignable adequate explanation of the phenomenon in question is that in New England religious convictions and experiences are not relatively as profound and powerful as they once were.

The ministry springs from the Church, and wherever and whenever and in proportion as the religious life of a church runs in a current strong and deep, men feel themselves impelled toward the ministry. Under such circumstances, the question of gain and loss has no weight. The impulse, undefinable often, carries men forward. The ranks of the ministry are easily recruited. On the other hand, however high the average morality and culture in a church, however faithful to principle its members may be, if that which is called the religious life is weak relative to interest in business, society, or æsthetic ends, the number of aspirants to the work of the ministry will be small. Men engage in that in which they are most interested; and the young are generally most interested in that which chiefly occupies the thought of their homes, their teachers, and their friends in general.

GENEROUS BENEFACTIONS.

Hon. John Sherman left a bequest of \$5,000 to Oberlin College, and a like amount to Kenyon College.

H. Melville Hanna, a brother of Senator Hanna, has given to the Lakeside Hospital, of Cleveland, O., the sum of \$100,000.

J. D. Rockefeller recently contributed \$10,000 to the Cleveland College of Physicians and Surgeons, the Medical Department of the Ohio Wesleyan University.

Boston is noted for its large number of generous and public-spirited citizens. Eben D. Jordan, of this city, has offered to erect a hospital and present it to the town of Plymouth, Mass.

Andrew Carnegie has pledged \$3,000,000 to found a technical institute at Pittsburg, Pa. He has furnished another admirable illustration of the principle laid down in his essay on "The Gospel of Wealth." Mr. Carnegie has thus far given \$15,000,000 to philanthropic purposes.

John D. Flint, of Fall River, Mass., a man of generous impulses, is carrying out the principle of being his own executor. He lately pledged \$15,000 towards founding a Training-School for Nurses in New Orleans. Mr. Flint is a Trustee of Boston University. The Lord loves a cheerful giver. Mr. Flint, as one of that class, is much beloved.

John D. Rockefeller started out with the new year by donating \$1,500,000 more to Chicago University. This amount, together with his former gifts, aggregate \$9,500,000 to this one institution. Boston University ranks up well in point of numbers with Chicago University, and it should have an equal endowment if it is to do its providential work in the centuries to come.

Boston University has many generous friends. During the past month \$10,000 was turned into the treasury by Boston friends, while another friend, in an adjoining State, who has the highest regard for the excellent work going forward in the University, has given \$3,000, with a promise of more to follow. The steady financial growth of Boston University is a source of encouragement to its many friends. A few days since, a generous Christian woman turned into the treasury of Boston University five thousand dollars. There is no better place to donate money for the widest influence for good than at Boston University,

Baroness de Hirsch was a woman endowed with many virtues, who lived unostentatiously and economically in order that she might be of service to others. She gave \$1,000,000 to complete the plans of her husband for the movement of the Jews from Russia to the United States. She also gave

\$1,000,000 to ameliorate the condition of 50,000 Jews who are living in congested districts of New York City. Her husband, who died in 1896, established a Colonization Society with a fund of \$28,000,000, and had set aside \$8,000 a year for a trade school, and \$40,000 for loans to agriculturists.

Dr. D. K. Pearsons, of Chicago, has given more than \$3,000,000 to struggling colleges during his lifetime. Speaking of the pleasure the giving does him, he says, "It lets sunshine into my heart, and helps send out men and women who will take rank with the best among us." When asked, "Is there any gratitude in the world?" he said, "Yes, tons of it. Why, you ought to see me among the college students that I am helping on the way to the top. They make every minute of the days I spend with them full of happiness. I sometimes think that if I could drag a few crusty old millionaires along with me on these trips, they would get so confoundedly jealous that they would tumble over one another in seeking to win such affection by going off and helping to carry out my idea."



BE YOUR OWN EXECUTOR.

WISE men are coming to see the importance of being their own executors and trustees of their own wills. Men of generous impulses, in their struggle to keep pace with modern business methods, alluring investments, and personal expenses, often defer giving until they can make a more generous offering, or until death has wrenched the wealth from their hands. "What is wrested from me by the grip of death," said Mr. Gladstone, "I can, in no sense, be said to give."

Men of wealth who administer their own benefactions are certain to carry out their plans in person. Bequests in these days frequently open the way for misunderstandings and litigations. "The risk," says Bishop Hurst, "is too great, and the issues too serious, in these days, to intrust too confidently one's noble, benevolent plans to the doubtful mercies of discontented heirs and industrious attorneys."

We have frequent examples of men of wealth who have expressed a purpose of doing generous acts before they died, but have ended life without doing anything. Riches are uncertain. Pride of judgment and business sagacity often lead men to make investments, or to be inveigled into some financial scheme, long after their faculties have unconsciously diminished, and they have suddenly lost the accumulations of a lifetime. The only safe way is to give while the mind is clear and the judgment good. If a man gives while he has it, he is sure of executing noble deeds and having God's reward

in this life of "good measure, pressed down, shaken together, and running over." We truly save for ourselves what we give to the Lord.

One very important reason for administering one's own benefactions is that the gift will not be diminished by the United States Revenue tax and the executor's commission. The following, referring to wills, is taken from the United States Revenue laws:—

"Where person or persons entitled to any beneficial interest shall be a body politic or corporate, the rate of tax shall be five dollars for each one hundred dollars of the clear value of such interest up to \$25,000. From \$25,000 to \$100,000 this rate shall be multiplied by $1\frac{1}{2}$. From \$100,000 to \$500,000, this rate shall be multiplied by 2. From \$500,000 to \$1,000,000, this rate shall be multiplied by $2\frac{1}{2}$. For \$1,000,000 or upward, this rate shall be multiplied by 3." According to Section 6188 the compensation of executors and administrators shall be 6 per cent on the first \$1,000; 4 per cent on all above \$1,000 not exceeding \$5,000; 2 per cent on all above \$5,000.

From these statements it will be seen that the following assessments would be made in a gift of one million dollars:—

United States Revenue tax,	15 per cent.
Compensation of executors,	2 " "
<hr/>	
Total taxation on \$1,000,000,	17 " " or \$170,000.

Another advantage of being one's own executor is that the donor can experience during lifetime the joy of seeing the fruits of his generosity. Nothing will do so much to sweeten old age and make life joyous and full of meaning as the directing of noble plans begun, and the watching of the harvest made possible through one's benefactions.

These facts emphasize the importance of doing all we can for benevolent objects within our lifetime. Few men of wealth relax their grip on their possessions. It requires a most resolute will to be the executor of one's own estate. Many persons, like the rich young ruler, will turn away sorrowful at the thought. Happy will be the man who proves himself equal to the occasion.

B O S T O N I A

Is published by a committee appointed by the trustees of Boston University. It aims to give its readers important information respecting Boston as an educational centre, and also to augment the educational facilities presented in the University.

ITS SUBSCRIPTION PRICE IS FIFTY CENTS A YEAR.

It is, however, the intention to send it gratuitously to all known contributors to the University funds, and at the request of friends it can be so sent to a limited number of other persons. Such requests should be addressed to

"BOSTONIA," 12 Somerset Street, Boston, Mass., U.S.A.

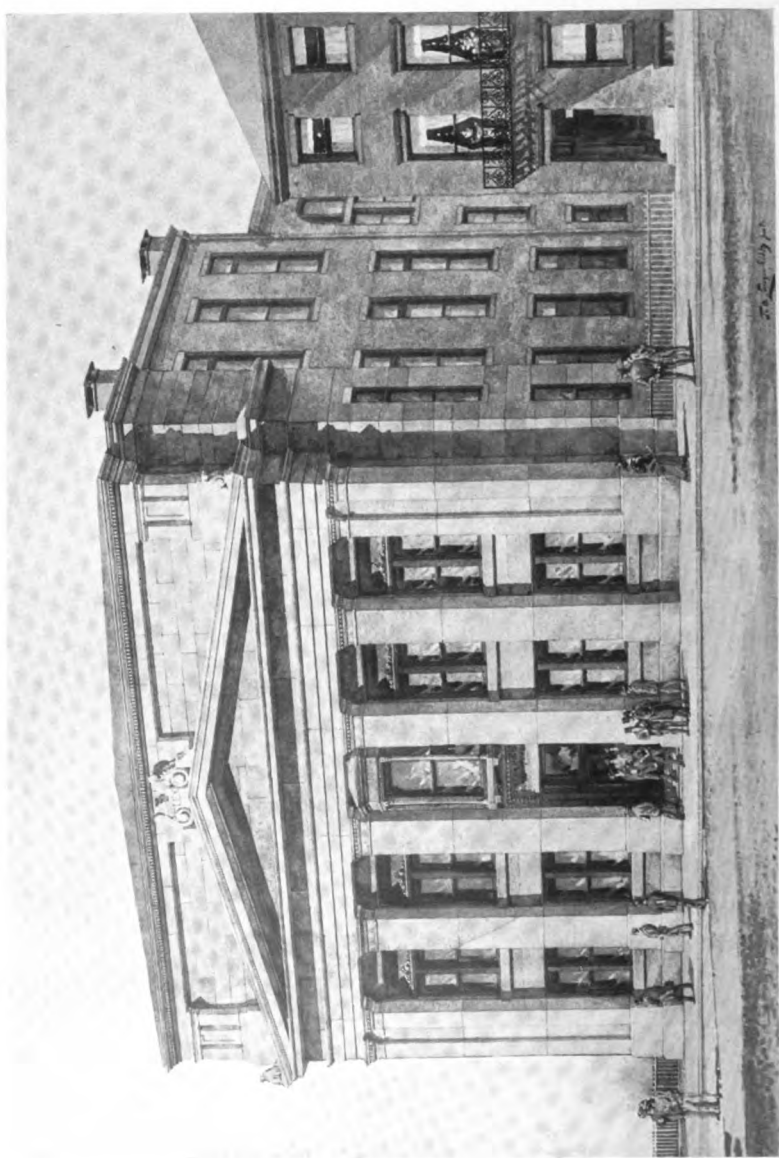
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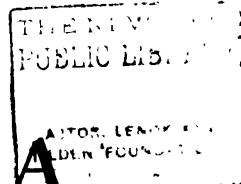
Where shall the scholar live?
In solitude or in society?
In the green stillness of the coun-
try, where he can hear the heart of
Nature beat, or in the dark gray
city, where he can feel and hear the
throbbing heart of man? I make
answer for him, and say, In the
dark gray city. LONGFELLOW





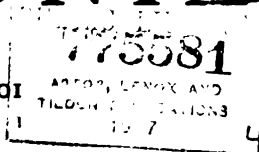
BOSTON UNIVERSITY SCHOOL OF LAW.

BOSTONIA



VOL. II.

APRIL, 1901



No. 1

THE BOSTON UNIVERSITY LAW SCHOOL.

THIS department of the University was established by vote of the trustees Feb. 17, 1872. The school was opened in the following October in the Wesleyan Building at 36 Bromfield Street, the lectures being given in Wesleyan Hall. A single room on the same floor constituted the Dean's office and only official quarters of any kind. In the following year the property numbered 18 and 20 Beacon Street, now the site of the Claflin Building, was purchased by the trustees. At that time it was occupied by two large residences, and one or two of the rooms were assigned to the Law School. The lectures were given here also; but the accommodations proved inadequate for this latter purpose, and Wesleyan Hall was again secured for lectures, while the library remained on Beacon Street. Soon afterwards both library and Dean's office were again moved to the Wesleyan Building, where the school remained until 1884. During this period one room after another had been added to those at first provided, until, at the time of its withdrawal from the building, the school had a lecture-hall of its own, and occupied nearly the whole of the third floor. In 1884 the trustees purchased the property at No. 10 Ashburton Place, remodelled the dwelling-house and erected a lecture-hall in the rear. In these new quarters there was continued growth, and in 1890 the adjoining property, No. 8 Ashburton Place, was purchased and remodelled. Five years later the property now occupied was purchased. The site is that formerly owned by the Mt. Vernon Church. The old structure was almost entirely remodelled. Taking the original cost and the cost of reconstruction together, the property is one of the most valuable in the United States which is used for law-school purposes.

The gentleman who had first been invited by the trustees to accept the Deanship of the new school was unable at that time to take the office. The Hon. George S. Hillard was then chosen; he opened the school as its Dean in October, 1873, and continued to fill that office during the two succeeding years, when his health prevented him from further discharge of his duties; but he continued to retain his connection with the department as a professor *emeritus* until his death, in 1879.

Many well-known lawyers had been secured to give lectures at the new

school — among them Hon. Benjamin F. Thomas, a former Justice of the Supreme Judicial Court of Massachusetts, who lectured on Wills; Hon. Dwight Foster, also a former Justice of the same court, who lectured on Equity Jurisprudence and Equity Pleading; Judge Edmund H. Bennett, of the Court of Probate and Insolvency of Bristol County, who had been elected Dean at first (he was again re-elected in 1876, and continued to hold that office until the time of his death, in 1898); Melville M. Bigelow, the well-known author of many legal works; Hon. Henry W. Paine, who lectured on Real Property for many years; Hon. Charles Theodore Russell, who lectured upon Common Law Pleading and Practice and upon Evidence from the opening of the school until his death, in 1896; Francis Wharton, LL.D., S.T.D., professor both of law and theology, who lectured here upon the Conflict of Laws, a subject upon which his book is a recognized authority; John Ordronaux, LL.D., of New York, who lectured then and still lectures upon Medical Jurisprudence; N. St. John Green, who lectured from the first, and who was acting Dean of the school from early in 1874 until his death, in September, 1876; Hon. Benjamin R. Curtis, a former Justice of the Supreme Court of the United States; Hon. William D. Lawrence, well known as an authority upon International Law; and Hon. Otis P. Lord, afterwards Justice of the Supreme Judicial Court of Massachusetts. Other well-known lawyers and legal authors have been connected with the school during the past twenty-five years — among them Elias Merwin, who succeeded Judge Foster; Judge John Lowell, of the United States District Court for the District of Massachusetts, who lectured on Bankruptcy; Hon. Edward L. Pierce, who lectured on Bailments; he was succeeded by James Schouler, Esq., the well-known legal and historical author; Hon. Edward J. Phelps, whose duties as lecturer upon Constitutional Law were interrupted by his appointment as Minister to England. Mr. Phelps was succeeded by Hon. Albert E. Pillsbury, a former Attorney-General for the Commonwealth. The Hon. John Lathrop, now a Justice of the Supreme Judicial Court of Massachusetts, at one time lectured upon Corporations. Hon. Jabez Fox, now a Justice of the Superior Court of Massachusetts, lectured upon Evidence for several years following the death of Mr. Russell. Chauncey Smith, Esq., one of the most widely known lawyers of his day as a specialist upon Patent Law, lectured upon that subject at one time. Uriel H. Crocker and Simon G. Crosswell, William G. Hammond and Irving Browne, all well known as legal authors, have also lectured at the school in the past.

Most of the persons named above have been actively engaged in the practice of their profession; indeed, very many of them were thus engaged during the time of their connection with the school. The same is true of most of those who are at present engaged in the work of instruction. Those in charge have always considered it a bit of particularly good fortune that the school has

been able to secure the services of men actively engaged in the administration of the law. Perhaps it would have been impossible to do this except for the fortunate location of the school, which has been and still is only a few minutes' walk from the heart of the business section and scarcely a stone's throw from the Suffolk Court House. The character of the teaching staff is in close sympathy with the aim of the school, which is to teach lawyers how to practise law efficiently. This aim is sometimes misunderstood. Some critics would have us believe that a school which professes to teach students how to practise law pays little attention to the scientific side of the law or to thoroughness in preparation; that it aims and designs to fit its graduates for a mere pettifogging business, and cares little to equip them for dealing efficiently with weightier matters. These critics seek to give the impression that there is somehow or somewhere a higher and better and more scientific law than that which is in daily use and practise by the profession; that the true function of a law school is degraded when it seeks to teach the law which the great mass of practitioners are using every day as a means of earning their livelihood. The idea is not badly illustrated by the comment of a young law student who was comparing with his own school another one in which, as in this, the practical side of the law was emphasized. "Yes," said the young critic, speaking of the latter institution, "it is a good school, no doubt; but they fit men there to be lawyers, while in our school they fit men to be judges." Doubtless the young man would not maintain that judges are not lawyers; but unless he is prepared to do so he must admit that a thorough training as a lawyer is also essential for usefulness upon the bench.

The Boston University Law School graduated its first class, of twenty-two students, in June, 1873. The class graduated in June, 1900, numbered ninety-one, the largest class ever graduated in the history of the school. Up to the present time the entire number upon whom the degree has been conferred is about 1,200.

Assuming that the average age at graduation is about twenty-five years, it will be seen that the body of graduates can hardly number among its members many of the seniors of the bar. Very few of them have yet reached the age of sixty years, while by far the larger number are still under forty. It is most encouraging, therefore, to learn that there are so many positions in the profession to which former students of the school have already attained. Hon. Peter S. Grosscup, a graduate of the first class of the school, is now Judge of the United States Circuit Court of the Seventh Circuit. Hon. David K. Watson, of the same class, was Attorney-General of Ohio from 1878 to 1892. Hon. Arthur L. Brown, of the class of 1878, is Judge of the United States District Court for the District of Rhode Island. Recent appointments to the Supreme Court of New Hampshire, and to that of Vermont as well, were graduates of this school,—Hon. Robert J. Peaslee, of the class of 1886,

and Hon. Wendell P. Stafford, of the class of 1883. Hon. Joshua E. Dodge, of the class of 1877, has been for some years a Justice of the Supreme Court of Wisconsin; while Hon. W. A. Whiting, of the class of 1879, has been Attorney-General and Judge of the Supreme Court in Hawaii. Indeed, at the time the Hawaiian Islands were annexed a Judge of the Supreme Court, the Assistant Attorney-General, the Minister of Foreign Affairs, and the Marshal of the Islands were all graduates of this school. Hon. Chas. A. Willard, also of the class of 1879, has been recently appointed a Justice of the newly established Supreme Court in the Philippine Islands. The office of Judge of the Probate Court in this and in other States has been filled in several instances by a graduate; while the Judges of the District and Police Courts have been selected in very many instances from among the alumni.

At the present time the United States District Attorney for the District of Massachusetts and the corresponding officer for the District of New Hampshire are graduates. The former officer, Hon. B. B. Jones, is the second of his class to fill this office. Hon. Owen A. Galvin, also of the class of 1876, was appointed to the office in 1888. Since that time the office has been filled more than half the time by graduates of this school. In three of the eight districts of Massachusetts the District Attorney is either a graduate or a former student of the school. The same is true of five of the Assistant District Attorneys, while three of the Assistant Attorneys-General are also graduates. The city solicitor in many cities, especially in those of New England, has been chosen in scores of instances from the alumni.

In an able comment upon the recent appointment of a president of a great university, the following language, in which we heartily concur, was used: "Finally, he understands that the highest obligation laid upon the educated man is to serve the republic, and that the best tribute which can be paid to an educational institution is the fact that its graduates are good citizens." Certainly if public service be a test of good citizenship the school has cause for congratulation. Several times it has had representatives in the Congress of the United States and the Parliament of the Provinces. Hon. Henry R. Emmerson, a graduate of the class of 1877, a former Attorney-General and Premier of New Brunswick, is now a member of the Parliament of Canada. The lamented Governor Russell was a graduate, as is also the present Lieutenant-Governor of the Commonwealth. More than once a majority of the members of the Judiciary Committees of the Massachusetts Legislature has consisted of graduates, while many graduates have served in both Houses of the Legislature in this and in other States; others have served as Chief Magistrates of various cities in various commonwealths. The present Speaker of the House of Representatives of New Hampshire graduated here in 1896.

While graduates have been thus active in public life, they have not been either inactive or unsuccessful in those walks of professional life which are

less prominently before the public. There are two deans of law schools and several professors of law among the alumni, and a large number who have written or edited standard law-books.

Much has been said and written at different times about the true method of studying law. Some advocate what is called the "Text-Book System" of instruction, in which a specified number of pages of some reliable text-book are assigned for study, and the student is expected to appear in the classroom after having prepared himself on the matter assigned. The hour is then given to comment and criticism upon the assigned matter. Others advocate the inductive method, or "Case System," so-called, in which a number of leading cases are assigned in advance for study. The pupil then appears at the lecture prepared to discuss these particular cases,—the points really decided in them and the correctness of the decisions. Still others recommend the "Lecture System," wherein the lecturer lays down the general rules which govern his subject, explains, comments upon and illustrates them, and cites decisions in support of his statements. Doubtless every method has its advantages and disadvantages also. While one may have an advantage which others have not, it is equally true that it may also have a disadvantage from which the others are free. Probably the best system is one which combines the advantages of all methods and which at the same time is free, as far as possible, from the disadvantages of any. While the lecture system is the one adopted in this school generally speaking, there is a considerable diversity of style among the different lecturers. Moreover, the work of the lecturers is supplemented by that of a corps of instructors, who conduct recitations wherein the students do most of the talking, and a prime object of which is to promote the study of cases. In other ways, too, the effort is made to secure the advantages of all systems. But it is wisely said that the question of legal education is by no means solely one of system. The student is a more important factor in the result than is the system under or by which he is to be trained. He must be of earnest purpose, of sufficiently mature mind, adequate age, and of sufficient prior education.

This last qualification is raising not a little discussion among legal educators at the present time. Some have already determined in substance that only those who have previously taken their first degree in the arts or sciences are fitted to enter the law school. Others believe that it is a mistake to impose such a condition upon all applicants, irrespective of their personality. It is conceded that a course in college affords a student an opportunity to improve his mind—an opportunity by which most men are likely to profit and by which they do profit. It cannot be said that all holders of an academic degree are fitted to study law. A college diploma is not litmus paper; the one does not determine fitness nor non-fitness for a profession, as the other determines the acid or alkaline quality of a fluid. Many students enter college and pursue

the college course for several months, or perhaps years, and withdraw before graduation simply because they are forced by circumstances to do so. Many others are thoroughly well prepared to enter college,—perhaps even pass the examinations for admission,—but are prevented from attending by straitened circumstances due to business failures or other causes. A student of this stamp may be educated equally well, or even more thoroughly, as far as he has gone, than his more fortunate associate who is able to go to college. He may be the latter's equal in industry, mental ability, power of application, and ambition; indeed, if his inability to attend college springs from straitened circumstances at home, he may even have the advantage of an additional and most valuable stimulus which his old schoolmate is without.

If the college degree is made the test of fitness, all these qualities which make for success in business and in practice of the profession are overlooked and not weighed in determining the preliminary question of admission to the profession. The history of the bar is full of instances where great professional reputation and success have been achieved without the advantages of a preliminary college training. It may be that many of these individuals would have attained a greater success and greater reputation if an academic training had preceded the professional training, but that is beside the question. The fact is that the individual, who was without collegiate training, achieved great professional success. Individuals may be great lawyers even though they are not holders of an academic degree. John Marshall, the great Chief Justice of the Supreme Court of the United States, the anniversary of whose appointment has been recently celebrated throughout the United States, had no collegiate training. Several of the associate justices of the same court were likewise without this advantage.

Observations extending over a series of years show that while it is true that students with a collegiate training have taken high rank in larger proportion than their associates, and that they have thus justified the wisdom of their course in attending college, it is also true that the non-college men in very large numbers attain very high rank. No distinction has been made between the two classes of students, who have the same work to do and are submitted to identically the same tests. Many times in the history of this school students without collegiate training have graduated with great honor, and in not a few cases with the highest honor. Immediately after graduation these same graduates have presented themselves in company of their college-trained associates at the bar examinations in this and other States. Here, again submitted to the same tests, some of both classes are successful; others, of both classes, are not. Said the secretary of the New York Bar Examiners in 1899: "Those who have exclusively law-school training are almost twice as good as those who have office experience only; but the advantage in favor of the college graduate as against the non-graduate is only four per cent."

In the light of this experience the writer is of the opinion that it is not wise to insist that all applicants to a law school shall have as an indispensable prerequisite an academic degree, or its equivalent.

There are some other interesting questions connected with the administration of a law school which, for lack of space, cannot be treated in this article.

Samuel C. Bennett.



WASHINGTON'S NEUTRALITY PROCLAMATION.

IN old days, when nations went to war, the rights of neutral powers and of the citizens of neutral powers were generally ignored. The struggle of neutral nations for the assertion of their rights and of those of their citizens was a struggle in the interests of civilization and of Christianity. Now, through the process of national as well as commercial evolution, the belligerent state has well-recognized obligations towards the neutral state and the neutral state has well-recognized obligations towards the belligerent state; and there is also a well-defined law of neutrality as between nations and individuals, the chief phases of which are the rights of neutral commerce, of blockade, and of contraband trade. In bringing about a fixed recognition of the rights and obligations of neutral governments, no nation has taken a more important part than the United States.

By the treaty of Feb. 6, 1778, between France and the United States, called a "Treaty of Amity and Commerce," either power, in the event of war, was to be allowed the privilege of taking prizes into ports of the other; and by the "Treaty of Alliance" of the same date the United States guaranteed France her "present possessions" in America.

When the French Revolution came on, in 1793, the temporary government called on the United States to make the guaranty good; and the United States refused. M. Genet, the French minister to this country, authorized the fitting-out in our ports of French privateers, which went out and seized British vessels and brought them into American ports and had them condemned before Prize Courts established in French Consulates. Great Britain complained. Washington resorted to two emphatic measures. The first was the issuing of his Neutrality Proclamation, which asserted that this country and its people must maintain a strict neutrality as between the European belligerents. This document, almost as important as the Declaration of Independence and the Constitution of the United States, is rarely, and perhaps never, seen in a school-book or a history.*

The second measure to which Washington resorted was the repression of Genet and his adherents. This was difficult on account of the gratitude of the public to France. However, the efforts took shape in legislation in 1794,

* It may be found in "Messages and Papers of the Presidents," p. 156.

which forbade the enlistment of American citizens in the army or navy of a foreign power and also forbade other acts in violation of the neutrality of this country. Additional acts were passed from time to time, and in 1818 they were all embodied in a law which may be found in the United States Revised Statutes, §§ 5281-5291. These statutes forbid the acceptance of a foreign commission by citizens of the United States, the enlisting in a foreign service, and the arming of vessels against people at peace with the United States. All the above are forbidden within the jurisdiction of the United States. There are also other stringent measures prohibiting citizens from arming vessels without the United States to cruise against citizens of the United States and also prohibiting all persons within the United States augmenting the force of foreign vessels of war or setting on foot military expeditions against people at peace with the United States.

The "Foreign Enlistment Act" of Great Britain is founded on that of the United States; and the two have been rigidly enforced during the continuance of war between other powers. For example, during the Cuban insurrection President Cleveland issued more than one proclamation warning citizens of this country not to violate the obligations of neutrality; and it will be remembered that in many instances vessels justly suspected of intended violation were seized before leaving port. The cardinal point in the famous *Alabama* claims was whether England violated her neutral obligations in allowing the *Alabama* and other cruisers to leave British ports for the purpose of preying upon American commerce. A volume may be written upon the subject of which we have given the barest outline.

George Fox Tucker.



OUR NEW DEPARTMENT.

UNDER the heading "Best Recent Books," we notice the distinguishing characteristics of some twenty-five volumes. Besides taking unusual precautions in the original selection of books to be noticed, each book has been carefully examined by a competent authority in the department to which the book belongs. A written estimate of each book is made, and from this the editor selects the salient points. It is, of course, impossible for us to sanction everything in the books thus noticed, but it is our intention to include in our lists only strong and able works, so far as they come to our attention, though even among the best books there must of necessity be differences of merit. We desire our readers to learn that when a book finds place in this new department they may purchase it with reasonable assurance that it will not disappoint them, but will prove valuable in its particular department. A couple of reviews somewhat more lengthy also appear in this number. These are on topics of general interest, and will, we hope, be value apart from the books upon which the articles are based.

MASSACHUSETTS SOCIETY FOR THE UNIVERSITY EDUCATION OF WOMEN.

THE twenty-fourth annual report of this praiseworthy organization, issued January, 1901, shows that with comparatively limited funds it is doing a great work. Statistics show that from 1890 to 1898 the number of men in co-educational colleges increased 70 per cent, while the increase for separate colleges for men is only 34.7 per cent. On the other hand, women show an increasing tendency to seek colleges for their own sex. Statistics further show that women endure the strain of college work in co-educational institutions as well as men do. The work of co-education is speeding in all directions.



AN UNPARALLELED QUARTERLY RECORD IN RESPECT TO BENEFICENCE.

Donations to the New York University last year aggregated \$348,000.

M. A. Ryerson, of Chicago, gives \$150,000 to erect a public library in Grand Rapids, Mich.

Washington Duke, the rich manufacturer, has given \$100,000 to Trinity College, a Methodist school.

Some \$400,000 has been pledged to erect a hotel for working women, in New York, between 29th and 30th Streets.

Mr. J. D. Archbold has offered to give Syracuse University \$400,000, on condition that a like amount be raised in the near future.

Mrs. Emmons Blaine, of Chicago, has turned over to Chicago University the Institute of Pedagogy, valued at \$2,000,000.

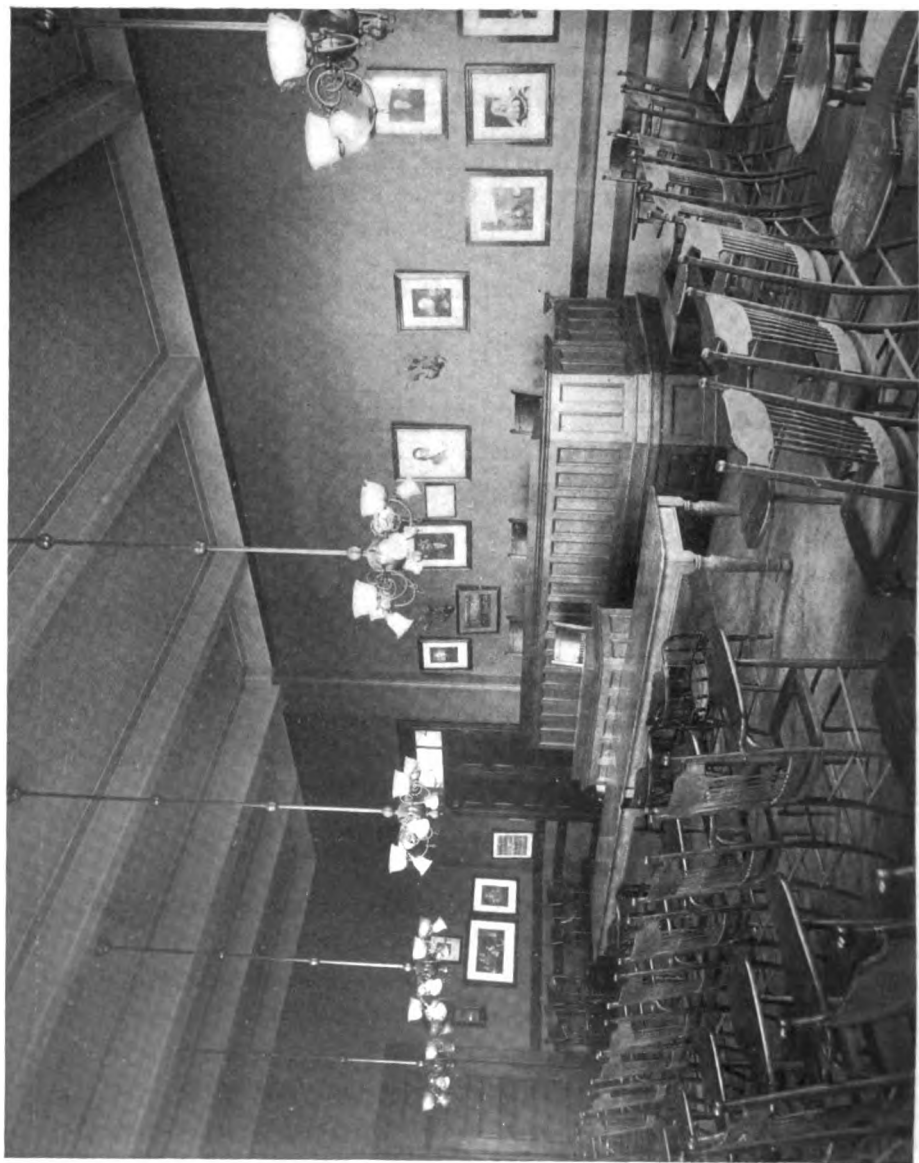
Christopher Lyman Magee, of Pittsburg, has left \$4,000,000 to establish the Elizabeth Steel Magee Hospital in honor of his mother.

Hon. E. S. Converse adds to his former benefactions to the Malden Public Library by contributing \$125,000 as an endowment fund.

Mrs. Horace Kibbe, of Springfield, leaves \$93,000 to charities, mostly educational and religious, including a number of local institutions.

Mrs. David P. Kimball, the intelligent, public-spirited, and generous philanthropist, has given \$50,000 to establish a professorship in Wellesley College.

Miss Helen Gould has given \$400,000 for the building and endowment of a Young Men's Christian Association for the benefit of the sailors and marines.



LECTURE ROOM.

The heirs of William G. Russell, who was a prominent Boston lawyer, have given \$20,000 to erect a public library in his memory, at his native town, Plymouth, Mass.

Edward A. Hammond leaves a bequest of \$50,000 to the American Society for the Prevention of Cruelty to Animals, and \$5,000 to Monmouth Hospital, of Long Branch.

J. E. Dubois, a wealthy lumberman, gives to the Dunham Medical Institute of Chicago, a school of homœopathy, the sum of \$1,000,000, the largest donation ever given in this country to a medical school.

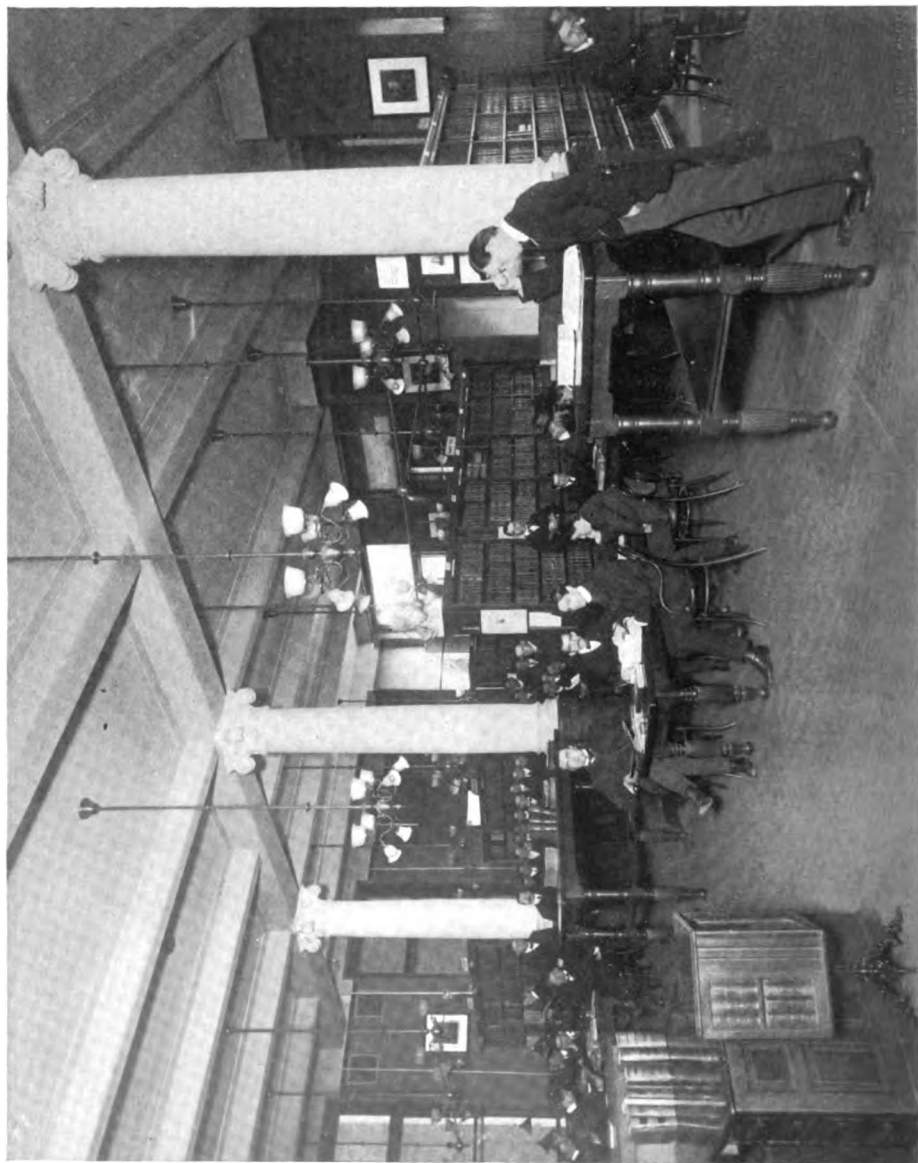
Mr. John D. Rockefeller's gifts to colleges for the past few weeks have been considerable. He gives \$100,000 to Wellesley College; \$110,000 to Vassar College; \$250,000 to Brown University; \$200,000 to Oberlin College.

The Millicent library, of Fairhaven, has been presented with the water-works of the town, by Henry H. Rodgers. The plant is valued at \$100,000, and yields an annual income of about \$8,000. Mr. Rodgers's generosity is well known, and is directed to the benefit of the Commonwealth.

The trustees of Boston University have received from Mrs. Katherine C. Stackpole and Mrs. Elizabeth B. Osgood the sum of \$2,000, to constitute a permanent fund for the benefit of the library of the Medical Department. It is given in memory of Frederick D. Stackpole, M.D., and will bear his name.

Prof. H. G. Mitchell, of the School of Theology, having been appointed Director of the American School for Archæological and Historical Study in Palestine, for the year 1901-2, it is our expectation that during his official term we shall be able to furnish our readers an article from his pen giving some account of the work of the school.

Mr. Andrew Carnegie, possibly the richest man in the world, has written a book on "The Gospel of Wealth," in which he advocates the theory that rich men should be their own executors as well as public benefactors. Down to the year 1900 he had established sixty-nine public libraries. Since then he has been scattering his gifts in various directions for the public good. He has lately given the following amounts for library purposes: Syracuse, N. Y., \$200,000; Richmond, Va., \$100,000; Hempstead, L. I., \$25,000; Perth Amboy, N. J., \$20,000; Newcastle, Pa., \$40,000; Upper Iowa University, \$25,000; \$1,000,000 to maintain the libraries built by him at Brad-dock, Homestead, and Duquesne, Pa., and \$5,200,000 to New York City, to build sixty-five branch libraries. He also gives \$4,000,000 for the endowment of a fund for superannuated and disabled employees of the Carnegie Company. He further proposes to spend \$25,000,000 on a Technical School at Pittsburg.



BOSTONIA

PUBLISHED QUARTERLY BY BOSTON UNIVERSITY

Subscription price, fifty cents per year

Address all communications to

Professor CHARLES W. RISHELL, Editor, 12 Somerset Street, Boston, Mass.

NECESSARY RESTRICTIONS OF ACADEMIC FREEDOM.

THE problem is much more intricate than recent discussion, centering about specific cases, would seem to imply. The real question pertains to the rights of the professors, and may be thus formulated: "May a university professorship rightfully be made the point of vantage from which its occupant may ventilate any and every opinion he holds?" Many of the recent pronouncements on the subject appear to affirm such a right. However, since no one can be supposed to make such an assertion thoughtfully, the question arises, What are the necessary limitations of the freedom of teaching?

One of these limitations is suggested by the question whether an institution of learning has a right to stand for any particular policy. Does the university exist merely to provide opportunity for learned investigation, or is it consistent with the university idea to contemplate the furtherance of certain other ends which its founders and promoters believe to be desirable? Plainly, if these ends were too narrow or limited, such an institution would be unworthy to be called a university. But it is sure that every university does strive to promote certain practical ends, religious, moral, æsthetic, or utilitarian, and this policy is sanctioned by the greatest educators of the world. Even if a university could be imagined so free from all trammels as to propose as the sole object of its existence nothing but absolutely free investigation, still this is in itself a special end. Suppose, now, some learned and powerful professor in such institution should become pessimistic with reference to the value of free investigation, should he be allowed, in the name of academic freedom, to undermine the very foundations upon which the institution that supports him rests?

Most of our universities have their professional schools, — law, medicine, theology. These schools exist for the purpose of training lawyers, physicians, and ministers. With this purpose the professors in these institutions are expected to be in sympathy. So that the university, as it is at present constituted, is not merely a place for scholarly investigation, but also a place for the furtherance of the practical interests involved in the duties of the lawyer, the physician, and the clergyman; and this same practical purpose of the university, so far as its professional schools are concerned, imposes the restric-

tion of speech to such utterances as are not inimical to the end to be accomplished.

If, then, a university may propose to itself practical ends, it would seem that there can be no limits to the multiplication of those ends. This appears to settle the legitimacy of denominational schools in connection with a university, such as we find in theology or medicine. If believers in homœopathy wished to found a medical school for the promotion of their medical theory in connection with any university, the trustees could not consistently decline to accept the foundation because it is sectarian, though they might have, or later establish, under their control, another medical school, in which allopathy alone should be taught. In either of these schools a professor who should turn Christian Scientist could not be allowed to promulgate his new theories, which, if generally accepted, would destroy the denominational schools altogether. So in a school of theology, while wide freedom must be allowed, the presupposition is that the professors shall teach and support Christianity, and not Mohammedanism or Buddhism. So also the funds which a university once accepts for the promotion of special ends must be administered by the trustees as nearly as possible in accordance with the purposes for which the school or lectureship is established by the munificence of one or many. The sacredness of trust funds may not be violated by university trustees even in the interest of academic freedom.

It lies in the nature of things that a university must cherish special ends, and the only questions are how many such ends are necessary to constitute a true university, and whether the indefinite multiplication of those ends destroys or constitutes its character as a university. Is Cornell less a university because it has its machine-shop, where young men who lack the preparation requisite for admission to her scholastic departments may be instructed in practical mechanics? Do the professional schools and other special foundations rob any institution of learning of the right to be called a university? Or are they necessary, as has been generally supposed, to the existence of a university? However these questions may be answered, it is clear that the larger the number of ends which a university aims to promote, the wider, relatively, becomes the range of restrictions upon the allowable freedom of teaching. While some of its chairs might be almost absolutely free, others might be occupied only by those who harmonize with the purposes for which those chairs were established.

Another limitation which each professor in an institution of learning must necessarily submit to is that which his own chair naturally imposes. In a certain university a professor of, let us say pedagogy, was an ardent advocate of the theory of the single tax. Instead of devoting all his time in the class-room to the work of his own department, he gave much of his effort to the promulgation of his views on taxation. He heeded the warning of the president; but

had he not done so he would have been dismissed, in which case, doubtless, excitement would have run high because that university denied its professors academic freedom. In addition, professional courtesy and honor demand that each professor shall confine himself, within the class and lecture room, to his own specific work, especially if his views are antagonistic to those of the professors on whose domain he is trespassing. Only thus can the best interests of any institution be conserved. Failure in this respect has sometimes led to the enforced resignation of members of a faculty, followed by the ill-considered charge that academic freedom was restricted, when in fact the professors were forced out merely for sowing throughout the student body seeds of disharmony, and dissatisfaction with professors in other chairs.

A professor is employed for a certain work, and the trustees have a right to demand not only that he do that work to the best of his ability, but that in the lecture-room he confine himself to it. Election to a professorship is not a permit to run amuck among the faculty, students, trustees, and patrons of the institution. The authorities of a university have a right to demand that a professor's language shall be clean, courteous, and considerate, even when he is speaking on his own appointed themes. Denunciation of any of the authorities or patrons of an institution in the lecture-room, whether the persons thus denounced are named or indicated in some other way, dare not be tolerated unless our halls of learning are to forfeit, in the alleged interest of free speech, that subtle power of refining manners and of inculcating the necessity for self-restraint which has hitherto been one of the greatest boons conferred by university education. It is possible to place too much emphasis on the rights of the truth. All truth has a right to expression, but not under all circumstances, and in every spirit. Bitter denunciation of any class of people or of any theory or practice is, to say the least, an unscholarly method of inculcating one's ideas, and inasmuch as it is also ungentlemanly, trustees have not only the right but are in duty bound to restrain any professor who indulges in it; and when thus restrained he has no right to claim that such restriction infringes upon his academic freedom. When any professor is guilty of violations of propriety in any of these respects, or of making a hobby of some one phase of his whole subject, either out of fondness for it, or because of a pugnacious disposition, his freedom must be restricted.

The temptations to such improprieties are peculiarly strong to those who are engaged in the attempt to overthrow the colossal wrongs which have entrenched themselves in the business, social, and moral spheres of life. Perhaps the strength of the temptation is so far an excuse as to warrant considerable patience with transgressors; and on general principles wide room should be permitted for the exercise of individual liberty in any faculty; but there are bounds beyond which no one should be permitted to go, and the prohibition of such excesses is not a restriction of reasonable academic freedom.

THE SOCIAL QUESTION.

IN "Jesus Christ and the Social Question" Prof. F. G. Peabody, of Harvard University, has given us a most valuable contribution to the discussion of social and economic conditions in the light of the teaching of Jesus. There was need of a work filling just the place taken by this one.

The social teaching of Jesus is at once simple and complex. Jesus had the *abandon* of one absolutely sure of himself and of his own knowledge of that whereof he speaks. He gave himself unreservedly. He dealt with cases individually as each was presented to him, without even seeming to care whether or not his judgment in the latest instance was in apparent harmony with some former utterance. Now this "case method," as Professor Peabody calls it, makes for simplicity so long as one considers only isolated sayings of Jesus without comparing one saying with another; but as soon as one views his social teaching as a whole it is seen to be, if not contradictory, at least exceedingly complex. The complexity of the teaching is due not only to the method by which he taught, but in a larger measure to the comprehensiveness of the teaching itself.

Unquestionably in the past the church has laid too great a proportion of stress on the individualistic import of the gospel, or, better, has laid too little stress on the social import of it. To-day the tendency is, in many quarters, toward the opposite extreme. There is a strong current setting toward a conception of the gospel which makes it almost exclusively a social program.

Professor Peabody is neither an individualist nor a socialist. He sees faults and failures in society as clearly as any urgent reformer who goes about with a pet scheme of social regeneration under his arm. The dark and menacing perils which confront society, as it is now organized, are set forth, without passion, it is true, but, also, without palliation. There is no easy-going proclamation of peace, peace, where there is no peace; nor is there the pious and lazy appeal to the "simple gospel." Full reckoning is made of the temper of the age—"it is not so much a problem of social amelioration which occupies the modern mind as a problem of social transformation, or reconstruction."

Professor Peabody believes that Jesus Christ has a social message for this modern world. Its facts and its theories must be interpreted and tested by his teaching which is applied to the questions of the family, of poverty and riches, and of the industrial order. Professor Peabody does not follow the reprehensible example, set by so many theorists in all departments of thought, of claiming Jesus as the champion of preconceived opinions which it is desired to promulgate with all possible emphasis. On the contrary, his book has a sanity and serenity of spirit in marked contrast with the eccentricity and

hysteria of much work in the same field poured, without sufficient reflection, upon a patient public. It recognizes that Jesus was not, as many extremists now affirm, primarily a social reformer, but a revealer of the true relations of man to God. Yet it also recognizes that, as in many of the processes of applied science the by-products are of the utmost value, so the social teaching of Jesus, though a by-product, so to speak, furnishes the principles by which society in all its aspects and forms must be reorganized and permanently governed if order is to be brought out of the present chaos, and the highest possible welfare of all is to be secured. We most earnestly recommend this thoughtful book.



MODERN BIBLICAL STUDY.

WHILE secularism and sectarian jealousy have combined to drive the Bible from the public schools, there is a growing tendency to make it the object of special study in colleges and universities, and some of the most popular courses in certain institutions of higher learning are courses in Biblical literature. Perhaps no one has contributed more largely to this result than Prof. Richard G. Moulton, of Chicago University. His latest work, entitled "A Short Introduction to the Literature of the Bible," will doubtless have the effect of extending the literary study of the Bible among those many students who are no longer within college walls. Indeed, it is within the range of the understanding of any thoughtful person, whether college-trained or not.

There are not a few to whom it is exceedingly distasteful to treat the Bible as literature. They do not object to the terms "Biblical literature," "devotional literature," and the like, for the emphasis is, in their thought, wholly on the adjectives, not on the substantive. But they resent the emphasis upon the literary quality as a degradation of this noblest of devotional books. They feel that the endeavor to make the book which has appealed to their highest ethical and religious feelings minister also to their æsthetic natures is to mix what ought to be kept separate. Nor is this feeling to be condemned. The student of Darwin, Spencer, and Weissmann goes to the works of these men with a distinct scientific purpose, and to try to make him read them as literature would be offensive.

But there are also some who have been repelled by the Bible simply because it is devotional and didactic, and there are not a few to whom the lofty ethical and religious conceptions of the Bible make no strong appeal. This is partly due to the fact that the literary structure of the Bible has been overlooked. The division into chapters and verses, often regardless of the sense of the passage, and the oversight of the variety of literary forms in the

Bible, have robbed the Bible of that natural attractiveness needful if the un-devout man or woman is to become interested in it.

But even to those who do not need the recognition of the many literary forms employed in the Bible because the Bible is already of the highest interest to them Professor Moulton's introduction will prove helpful by rendering clear what is otherwise somewhat obscure. Ministers, Sunday-school teachers, and private readers of the Bible will find the old book becoming new when proper heed is given to the qualities which the writers of the Biblical documents meant should not be ignored. And while not all will agree with every opinion held by Professor Moulton, it is certain that his method of study tends to illuminate the sacred page. Not for the purpose of elevating the literary qualities of the Bible to a level with its ethical and religious worth, much less for the purpose of subordinating the ethical and religious elements of the Bible to its æsthetic power, but as a means of making the Bible what it is designed to be, the most powerful source of spiritual stimulus, do we commend its critical and literary study.

Best Recent Books

The mention of a book in this department is a guaranty of its superior merit

A History of Chinese Literature, by Prof. Herbert A. Giles, is the first work of its kind ever attempted in this field, even the Chinese having nothing corresponding to it. It is admirably executed, and besides being timely, will be of permanent and general interest as revealing the character of the thought of the unique people who produced the literature. **China: Travels and Investigations in the Middle Kingdom**, by Gen. J. H. Wilson, affords us an intelligent and fascinating study of the civilization and possibilities of China, and it is indispensable to any one who would know that great empire. The Boxer movement and the siege and relief of Peking are vividly described. **The Transit of Civilization**, by Edward Eggleston, is a critical historical study of colonial life in the seventeenth century. The work is characterized by keen insight, original investigation, and interesting

presentation. In **The Individual**, Prof. N. S. Shaler gives us a profound treatise on life, death, and immortality, from the standpoint of a man of science. The book is valuable in many ways, but to all whose faith has suffered eclipse and who are longing for a return of the light it will come as a boon. No thoughtful reader should neglect this noble and stimulating work. Few will read **Some Ill-Used Words**, by Alfred Ayres, without a growing conviction of much sin against good form. This elegant little book strikes at those improprieties of every-day speech that we have grown accustomed to from their very commonness, and of which we, therefore, are most guilty. (D. Appleton & Co., New York.)

Modern Criticism and the Preaching of the Old Testament, by Prof. George Adam Smith, D.D., shows that the Old Testament is as

available for sermonic purposes under the critical as under the traditional view of its origin. The book is thoroughly readable, and will be extremely valuable both to clergymen and to intelligent laymen. **The Christology of Jesus**, by the Rev. James Stalker, D.D., elucidates the teachings of Jesus concerning himself as recorded in the synoptic gospels. The book is scholarly, devout, convincing, and, while conservative, is distinguished by breadth and liberality. Its clearness will commend it to all classes of readers. (A. C. Armstrong & Son, New York.)

The Beginnings of English Literature, by Professor Lewis, of Yale, traces the making of the English race and language, and then brings the literature down to the modern period. It will be found a really helpful little book; while Professor Myers's **Rome: Its Rise and Fall**, by its clear and concise style, its excellent arrangement, its sobriety and accuracy, and its numerous maps and illustrations, furnishes the reader a good introduction or a good summary, whichever he may need. (Ginn & Company, Boston.)

Literary Friends and Acquaintance, by W. D. Howells, is one of those delightful books which one likes to have as a constant companion. Through its pages one seems to associate intimately with about all the principal literary people of America in the recent past, while its numerous illustrations and portraits give body and sensibility to this high fellowship. Whether one is reading Lowell, Holmes, Emerson, Hawthorne, or any other American author, one will need this book to make the pleasure complete. **The Story of Nineteenth Century Science**, by Henry Smith Williams, introduces us by excellent portraits and by vivid statements to the marvellous men and marvellous progress of science in all its departments. Well is it called a story,

for it has all of a story's interest in its portrayal of the great crises and turning-points in discovery and invention. The new edition of **The Elements of International Law**, by George B. Davis, professor of law at the United States Military Academy, while not professing to be an exhaustive treatise, furnishes a satisfactory account of the origin and progress, as well as the most recent developments, of international law, including the questions arising in connection with our Spanish War, the Hague Conference, and the like. (Harper & Brothers, New York.)

In **A Short History of American Literature**, Prof. Walter C. Bronson introduces us skilfully to the various authors and forms of American literature. It is packed full of valuable information. The appendices will be found most useful, especially to private students. The third and revised edition of **The Principles of International Law**, by T. J. Lawrence, brings that important subject down to date, including the weighty international questions and activities of the last few years. This standard work on international law is known to all the legal profession, but intelligent laymen will understand and be equally interested in it. Moulton's new book entitled **A Short Introduction to the Literature of the Bible**. See the article "Modern Biblical Study." (D. C. Heath & Co., Boston.)

Rembrandt and Murillo are two attractive, interesting, and instructive little books, each containing fifteen reproductions of the compositions of the respective masters, with intelligent and illuminating interpretations by Estelle M. Hurl. **Russia and the Russians**, by Edmund Noble, is at once a history and a prophecy. It treats entertainingly of many subjects, including Peter the Great and Europeanization, Russian Nihilism, religion, expansion, language, and literature. Students of Russia will

need this volume. **The Age of Faith**, by Amory H. Bradford, D.D., is genial in spirit, simple and perspicuous in style, and is addressed to the average man. Its optimism is based upon the Fatherhood of God, which is strongly emphasized. **The New Epoch for Faith**, by George A. Gordon, D.D., abounds in fine thoughts and quotable sentences. It will prove a mental stimulant to its readers on each of its many topics. It records the beginning and will help to determine the new epoch upon which faith is entering. Dr. Gordon's tilt against John Fiske's "Through Nature to God" will be enjoyed by many. (Houghton, Mifflin & Co., Boston.)

Jesus Christ and the Social Question. See article "The Social Question." (The Macmillan Company, New York.)

The 19th Century is a brilliant review of progress during the past one hundred years in law and government, history, sociology, literature and the fine arts, education and science, applied science, transportation, and the science of war, by such writers as Andrew Carnegie, Edmund Gosse, and President Hadley.

The student of church history will find Prof. Samuel Macauley Jackson's **Huldreich Zwingli** the best English life of the great Swiss reformer. The historical survey of Switzerland before the Reformation, by Professor Vincent, and the chapter on Zwingli's theology,

by Professor Foster, are also of great value. It has numerous illustrations and a portrait of Zwingli, all well executed. (G. P. Putnam's Sons, New York.)

The Social Life of the Hebrews, by the Rev. Edward Day, is of special value to the historical and sociological student. It throws a flood of light on the Old Testament. The author is familiar with Semitic life, avails himself of the latest results of critical scholarship, and handles his subject-matter well. Professor Arthur Fairbanks's **Introduction to Sociology** appears in its third edition, revised, and in part rewritten. It is a clear and concise outline study of sociology, and, considering the aim and scope, is one of the best books on the subject of which it treats. **Masters of French Literature**, by George McLean Harper, Professor in Princeton University, a beautiful piece of book-making, is a series of essays so connected as to give the reader a good introduction to French literature in the last two centuries. The tempting list of topics includes "The Place of French Literature," "The Golden Age of French Drama," "Saint-Simon," "Montesquieu," "Voltaire," "Victor Hugo," "Sainte-Beuve," and "Balzac," though the actual range of treatment is much wider. Our readers will want this book. **Man-Building**, by Lewis Ransom Fiske, is a treatise on human life and its forces, and will be welcomed by all who know the author's memorable work in connection with Albion College. (Charles Scribner's Sons, New York.)

BOSTONIA

Is published by a committee appointed by the trustees of Boston University. It aims to give its readers important information respecting Boston as an educational centre, and also to augment the educational facilities presented in the University.

ITS SUBSCRIPTION PRICE IS FIFTY CENTS A YEAR.

It is, however, the intention to send it gratuitously to all known contributors to the University funds, and at the request of friends it can be so sent to a limited number of other persons. Such requests should be addressed to

"BOSTONIA," 12 Somerset Street, Boston, Mass., U.S.A.

Entered at the Boston Post-office as second-class mail.



RECITATION ROOM

BOSTONIA

VOL. II.

JULY, 1901

No. 2

MOTIVES AND METHODS FOR THE STUDY OF A SOLAR ECLIPSE.

THE writer has been asked to furnish some comments upon the ends which astronomers seek to attain in the observation of a solar eclipse and the means employed for their attainment. The necessary limitations upon this article will preclude any attempt at even an approximately full discussion. The problems toward whose solution some advance may be made at the time of a total eclipse of the sun belong largely to that department of astronomy known as astrophysics; i. e., a study of the physical constitution of the celestial bodies, the changes taking place in them, and any associated phenomena which may reveal the presence of forces now active and producing the conditions observed.

Our sun is a star, and all stars are suns, for they all are bodies shining with their own inherent light. Any advance, then, in our knowledge of the one leads at once to an advance in our knowledge of the others. The sun, being a star comparatively near at hand, becomes an object of pre-eminent importance in connection with all general questions of astrophysics. To us this interest is strongly intensified when we regard the sun as the great residuum of our system. That it should be so regarded is no longer seriously doubted, as far as we know, by any one whose training entitles him to the formation of an opinion.

The results of recent investigations upon stars and nebulae are such as would stimulate interest in the questions pertaining to cosmogony. Spectroscopic examination of the Orion nebula, which covers several square degrees, and of the stars immersed in it proves them to be intimately related and of like composition. Photographs of nebulae, marvellous in the delicacy of the details presented, clearly reveal local condensations, sometimes nearly or quite stellar in character.

Of peculiar interest is the discovery relative to the form of nebulae, made by Professor Keeler just before his profoundly lamented death in August, 1900. Using the great Crossley reflector of the Lick Observatory, he obtained photographs of nebulae surpassing any previously made. Upon these photographs he found satisfactory proof that most nebulae are not structureless, but

are possessed of a distinct spiral form. These and other results warrant the belief that in the stars and nebulae are to be found the brilliant pages of cosmic history awaiting interpretation and arrangement in chronological order.

With anxious interest, then, do we study the sun, our nearest star. A knowledge of what the sun actually is to-day, a right understanding of the forces now active, a correct interpretation and classification of present phenomena, — these must constitute the foundations for any reasoning upon its former condition and the changes which have marked its previous history.

One of the most interesting of all solar phenomena, and one whose study thus far has been limited to the time of total eclipse, is the solar corona. It is usually referred to as a "halo of light," seen to surround the sun when totally eclipsed. It is not, however, a mere halo of an uncertain, imaginary character, but a veritable substance of glory, decidedly definite and real. In May, 1900, when the moon had completely covered the sun, there was seen, extending apparently from the east and west sides of the black moon, though really from the sun, a sheet of bright pearly white. This extended from that portion of the sun which corresponds to the part of the earth lying between the Arctic and Antarctic circles. To the west it extended approximately one and one-half solar diameters, while to the east it reached two or three times as far, on each side fading out to a very irregular, indefinite boundary. From the polar regions arose streamers, most beautiful and delicate in form, to a height equalling perhaps a solar radius, each curving away from the pole and turning gracefully back toward the sun. The picture was one of surpassing beauty. At the centre was the moon, black as coal. Apparently rising from it, though really ejected from the sun, were several solar prominences of incandescent gas, deep red in color; surrounding these was the white glistening corona, all projected against the deep blue background of the sky.

That doubt should still exist concerning the true nature of this phenomenon does not seem at all strange when we reflect that it was not definitely recognized as of solar origin until 1869, and that its study is limited to the brief period of totality. Although the form of the corona is not constant, still it does appear to be dependent upon the time of the eclipse as related to the times of maximum and minimum solar disturbances revealed in sun spots and prominences. This interrelation being granted, it is evident that the corona is, to an important extent, an index to the general conditions now existent in the sun. Its study, therefore, is of prime importance in solar physics.

Doubtless the best idea of the general form and structure of the corona is obtained by direct visual work at the telescope, employing an eye-piece having a rather low magnifying power and giving a large field of view. The difficulty, however, arises in attempting to record these ideas and thus give them scientific value. The time is so short and the phenomena are so numerous and complicated that an observer who would see anything accurately must be con-

tent to see but little. Scientifically accurate drawings are nearly impossible, as are also detailed descriptions. Elaborate accounts of what one sees during perhaps two minutes of totality are sometimes published, but are of little scientific import. The writer may intend to be honest, but the account is based very largely upon the action of a stimulated imagination. It may be frankly confessed that, at the critical moment, in order to see only what really exists, an observer needs to exercise all his power of self-control. We heard a famous veteran in solar-eclipse work confess that he had never yet been able to hold himself fully steady during the minute last preceding totality. Thus is seen the importance of securing photographs which may be studied at leisure. The sensitive plate is calm and unprejudiced, while its power to record the effects of a summation of impressions enables it to reveal delicate details that an observer could not detect under the best conditions.

This power, however, may prove to be a source of weakness under certain conditions, for the plate takes no account of instants of peculiarly favorable atmospheric conditions, since it always presents a summation of all the impressions received during the entire period of exposure. Again, it cannot, at the same time, record faint and bright details with entirely satisfactory clearness. These difficulties are largely overcome by varying the time of exposure from a fraction of a second for a plate intended to show the bright inner corona to several seconds, or even the entire time of totality, for one intended to present the details of faint outlying portions. Instruments of many forms and sizes are employed. A large image, which is of prime importance, may be obtained by employing a photographic object-glass of great focal length. One instrument set up at Wadesboro last year by the party from the Smithsonian Institution was the largest ever used. A plane mirror, mounted facing the sun, was so rotated by a driving-clock that it continually threw the parallel rays into a photographic lens mounted at the opening of a tent one hundred and thirty-five feet long, this being the focal length of the lens, or object-glass. The tent terminated at the farther end in a dark room, so that the lens, the tent, and the dark room formed, in reality, an immense camera.

In this dark room were the photographers manipulating the plates, thirty inches square, and controlling the shutter making the exposures for the images formed by the lens mounted at the other end of the tent. Professor Barnard, of the Yerkes Observatory, followed the same plan, employing a lens having a focal length of sixty-one feet.

By such means we may gain a knowledge of the form and extent of the corona and thence draw some conclusions as to its constitution; but any direct determination of what it really is must be made by other means.

Theories in explanation of the corona may be classed under two general heads. One theory calls for the presence of gaseous and inconceivably minute solid particles reflecting sunlight and heated to incandescence by the intense

solar rays. We may recall that light from incandescent solid bodies produces a continuous spectrum, all colors from red to violet, while light from an incandescent gas, unless under excessive pressure, produces simply isolated, bright lines in the spectrum field, most of the field being vacant, dark. The place and color of the lines depend upon the wave-lengths of the light emitted by the gas in question. The spectrum of the corona indicates the presence of both solid and gaseous incandescent particles.

Another theory regards the corona as a sort of permanent solar aurora, bearing perhaps some analogy to our aurora borealis. It is an established fact that auroral and magnetic phenomena upon the earth are intimately associated with solar activity as displayed in sun spots and prominences, while this activity, in turn, appears to have a distinct influence upon the character of the corona.

An exceedingly suggestive investigation bearing upon the constitution of the corona was made in May, 1900, by Professor Abbot, of the Smithsonian Institution. If the corona contains solid particles heated to incandescence they must emit light of the longer wave-lengths, for this light, the red, appears first in the heating process and remains after incandescence has been attained. Heat is always associated with these rays. The inner corona is intrinsically brighter than a full moon, but Professor Abbot, using an instrument that could be made to show a variation of one-millionth of a degree centigrade, found that the corona did not emit more than six per cent as much heat as that which we receive from a full moon. Accepting this testimony as correct, we must conclude the presence of very little light due to incandescent solid particles. The question then arises as to the possible presence of *reflected* light accompanied by very little heat. Laboratory tests, made since the 1900 eclipse, seem to show that the light reflected by these excessively minute incandescent particles might be wanting in the longer wave-lengths, and thus reveal very little heat. Hence the auroral theory would not be the only alternative remaining, even if Professor Abbot's results be accepted as final.

For many years a bright line, known as D₃, in the yellow of the solar spectrum seemed to affirm that the sun had at least one element found nowhere else. This was named *helium*. It is now known that it exists not only in the earth, but in astronomical bodies generally, including meteors.

The corona shows a bright line in the green which has not been identified. The provisional name *coronium* is given to the element it is assumed to reveal. An important object of spectroscopic research upon the corona is the determination of the exact position of this line; i. e., its true wave-length. In 1900, Professor Young, who discovered the line, failed in his endeavors to solve this problem by reason of the faintness of the line. Without doubt it will not be long before coronium, like helium, will be fully identified, and instead of being

a mark of distinction, suggesting physical differences, will become a bond of union, establishing more complete kinship.

Several investigators, notably Hale and Deslandres, are making persistent efforts to find some means of detecting and studying the corona in the presence of full sunlight. Space forbids even an outline of the methods employed. As yet, the results obtained have been chiefly valuable as indicating to some extent the lines along which efforts are most likely to prove successful.

It may not be too bold to hope that these investigations will finally be rewarded and progress in this department of astrophysics be greatly accelerated.

Judson B. Coit.



SCHOOL OF THEOLOGY.

THIS pioneer theological school of American Methodism, within whose walls are gathered more candidates for the ministry and the foreign missionary field than in any other divinity school of any other denomination in the whole land, had its origin in a convention of laymen and ministers, which met in Boston, in 1839, to consider how the rising ministry of the largest Protestant body of our country might make its zeal and piety more effective through sounder and more thorough theological education. The new movement, stimulated and controlled by such far-sighted and self-sacrificing leaders as Bishops Baker and Hedding, the historian Abel Stevens, Professors Dempster, Merrill, Vail, and Patten, culminated first in the founding of the School (1841) in the rural seclusion of the New Hampshire hills; later (1867), in its removal to a commanding metropolitan site in the heart of Boston; and, last of all (1871), in its incorporation with Boston University as a postgraduate department, since which time the School has steadily developed into an institution of literally national influence, with a total attendance from the beginning of more than two thousand.

During the last year the Boston School of Theology has had no less than one hundred and seventy-three students, representing graduates of forty-three American colleges and universities. This attendance is already far in excess of that in such large and historic theological schools as Union, Princeton, and Yale. There is, however, nothing mysterious about the growth of the Boston School. Its strong faculty is re-enforced by an incomparable situation. Its facilities for postgraduate university instruction; the historic and literary associations of the New England capital; the priceless educational opportunities incident to residence in a great municipal centre; the facilities for studying church life and organization and for engaging in city missionary work; the immediate access to great libraries, art galleries, and scientific collections; the recurrent occasions for hearing preachers and orators of national

reputation; the privileges of high scholarship and quickening contact with the actual world of men, draw with magnetic force the brainiest and ablest ministerial candidates from all parts of the continent.

The twofold aim of this Boston School of Theology is the education of young ministers in Biblical learning and in aggressive evangelism. That broader culture in critical and constructive scholarship which is to-day demanded of the Christian ministry as never before, it is the studious and prayerful aim of the Faculty to impart. The course of study is adapted more especially to the needs of college graduates, which class of men is, in God's providence, to determine the life and thought of the Church of the future.

That an educated, as well as a divinely called, ministry is an urgent necessity to all American churches must be obvious to every reflective person. The intellectual character of the American people, and with it that of all Methodist congregations, is steadily changing. Young people of all classes and conditions are receiving in high schools and colleges, lavishly supported by public money, the amplest educational advantages. Now, no minister living on a lower intellectual plane than his congregation can hope for permanent spiritual leadership. Ignorance cannot continuously instruct intelligence. The gospel must be made attractive and commanding to men and women of superior training and expanding influence as well as to the common people. The conversion and edification of our modern Sauls, Stephens, and Priscillas, and their full enlistment in Christian work, depend very largely upon the trained spiritual intelligence of the modern pulpit. "The men and women who may be reckoned in the first third of the community," says President Raymond, "will make the money, dominate the thought, initiate and rule the great enterprises, and, if we command them, will carry the gospel with them to success in the next century."

While this School cherishes high ideals of scholarship, it is no less loyal to the highest ideals of Christian experience, sound doctrine, and aggressive evangelism. The spirit and methods employed aim to develop both intellectual and spiritual gifts. The atmosphere of the School has much of the sane and fervent spirit of the Apostolic upper room. Thorough professional training no more dampens the zeal of a preacher than the scientific methods of the medical school lessen the physician's interest in his patients. Residence in a great populous centre inevitably draws many students into personal labor in mission and rescue work, and gives them invaluable acquaintance with the difficult but vital problems of city evangelization. Every year as many as sixty or seventy more, as pastors of small churches near Boston, are making constant efforts for the salvation of men. At the close of the school year an aggregate of as many as five hundred persons have ascribed their conversion to the evangelistic labors of these student pastors. That the

training of the Boston School of Theology promotes an aggressive evangelism was proven most conclusively in a still more signal way, as recently as March, 1900, when two hundred former members of the School, now in the regular pastorate, reported for the preceding eighteen months an aggregate of 12,397 conversions, or the very high average of sixty-two for each of these educated pastors.

The influence exerted by this pioneer Theological School through the more than two thousand preachers who have crowded its lecture halls is beyond all human estimate. The majority of them are filling high and responsible posts in Christ's Church in all parts of the land. More than fifty of them have devoted lives of toil and danger to foreign missionary fields, where they have laid enduring foundations for Christ's earthly Kingdom. Gratifying as are these numbers, they only suggest the crying need here for a larger increase of facilities for theological education. The Methodist Episcopal Church requires every year not less than one thousand recruits for her ministry. In 1897 our colleges graduated two hundred and four candidates for the ministry. This shows that four-fifths of our ministers are entering our Conferences without a collegiate training. There are only two theological students for every ten thousand members, and less than thirty per cent of the number are college graduates. This small contingent of theological students are scattered throughout twenty-six theological schools, seventeen of which have no endowment and only six have an annual income from productive endowment exceeding \$1,200. These conditions disclose how serious is the need of an abler type of Christian leadership. The theological schools are to the church what the military and naval schools are to the country. The complex nature of modern church work, with its conditions of stress and struggle, makes the call for an inspired and inspiring ministry urgent and imperative.

Boston University School of Theology is the oldest and one of the most flourishing in the Church. Its responsibility, as indicated by the number of its students, is as great as that of all three of the largest schools of other denominations in New England, and yet it has only one-seventh their combined property, one-sixth their income, and one-third their teaching force.

The School of Theology obviously needs to be reinforced and adequately endowed if it is to continue to raise up a ministry of the twentieth century able to hold its place among dominant minds, meet new problems, and apply the gospel to new conditions. To help provide our Christ and His Church with a growing company of workmen of God who need not be ashamed, rightly dividing His word of truth, is an exalted privilege. God is inviting us to invest our money as Christ invested His time and strength, in the training of those who are destined to be the leaders of His Church. Aristotle influenced the world less through his books than through his pupil, Alexander

the Great. The teachers of Moses and Paul left a yet deeper mark on humanity. He who strengthens the ministry of the twentieth century will in the long run most profoundly affect this great American people.

Providentially the School, though in the heart of the city, where space is so difficult to obtain, has reserved vacant ground for expansion and the duplication of its dormitory accommodation, its attendance, and its influence. Here is an opportunity to put money where it will mold the brain and heart of thousands of leaders of the people, the Adam Clarkes, the Fletchers, the Summerfields, the Simpsons, the Durbins, and the Nindes, of all coming decades.

Those who prefer to invest their money more directly in men, rather than in mortar and brick, may accomplish immeasurable good by endowing scholarships and professorships. Five thousand dollars will provide a perpetual scholarship, which will train a succession of gifted students forever. Fifty thousand dollars will endow a professorship, the interest of which will be fitting pastors, preachers, and heroic missionaries to teach the gospel to multitudes for all time to come. It was to such endowed professorships, and to just such a perpetual scholarship, yielding £40 per annum, that John Wesley himself was indebted for his theological education and his world-wide usefulness. What investment can a steward of Christ make which is more certain to bring back the Lord's money with usury?

Christ devoted the best part of three years to the training of twelve disciples. He is still calling laborers into His vineyard, but the serious responsibility of their preparation He now commits to us. Sixty years' experience in the training of two thousand of His ministers at Boston shows that His seal of approval is sure to be set upon the adequate endowment of such schools. You are invited to lend your thought, your labor, and your prayers to this form of far-reaching Christian work, and to enter into the joy of your Lord over the abundant harvest yet to follow.

Marcus D. Buell.



OUR BOOK LIST.

WE desire to call attention again to our book notices. BOSTONIA refuses all advertising, and receives no remuneration for these references to new works. We notice only a certain class of books, and intend to mention no work not well worth our readers' attention. There will always be differences of opinion as to the worth of a book, hence we cannot claim infallibility. But whatever discriminating care can do to avoid books not up to a high standard will be done.

GENEROUS BENEFACTIONS.

Mrs. Susan A. Brown bequeathed \$10,000 to the Library Fund of Dartmouth College.

Miss Mary Shannon, of Newton, Mass., bequeaths more than \$100,000 to educational and charitable institutions.

The County Council of London proposes to spend \$7,500,000 on a scheme for the better housing of the poor of London.

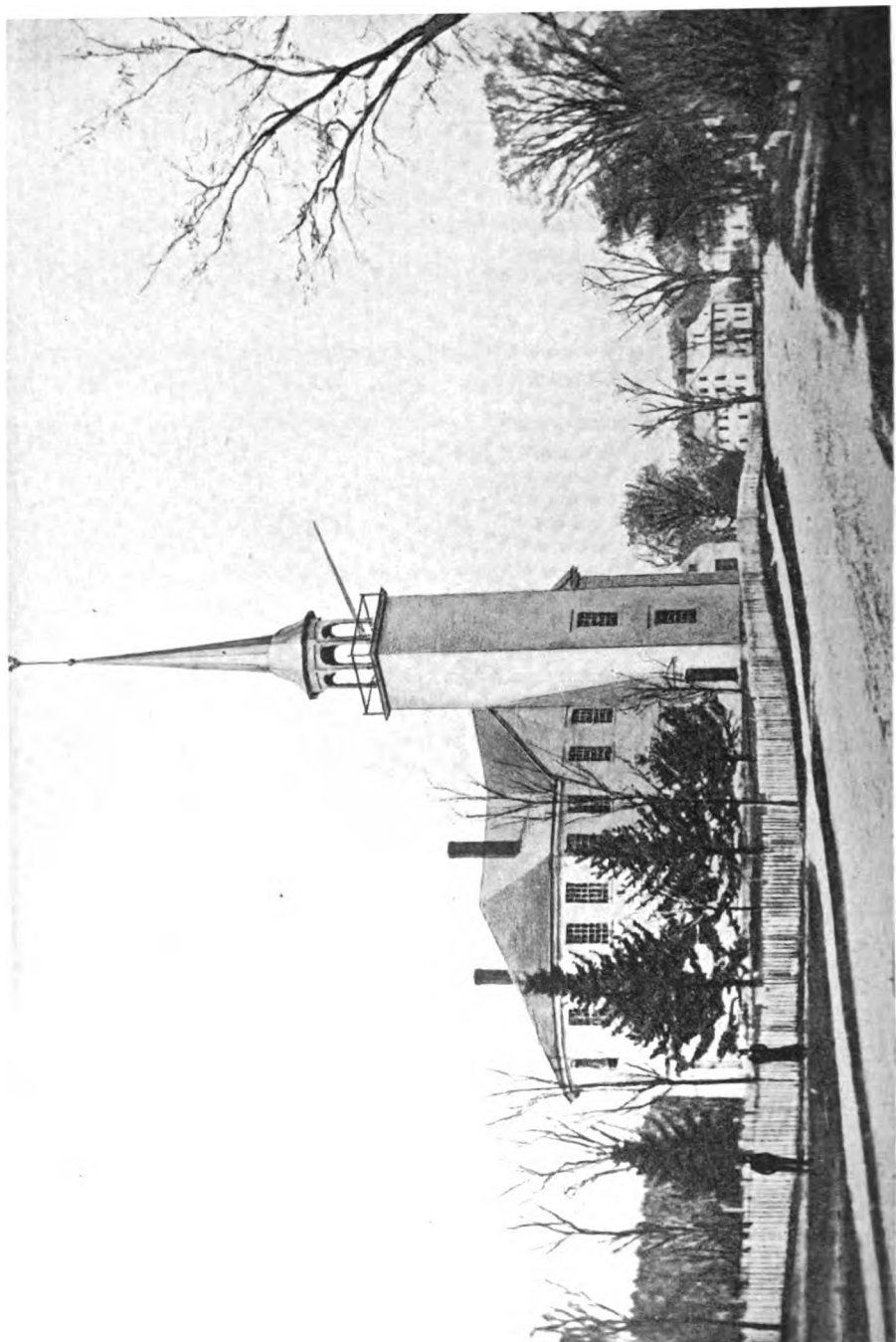
By the will of Franz Juegel, the Frankfort publisher, the sum of \$460,000 was bequeathed for the aged and sick of the city of Berlin.

Brown University has come into possession of the John Carter Brown Library, of rare value. In addition to the books, there will come to the University \$150,000 for a library building and \$500,000 of permanent endowment.

Mr. Edward Tuck, an alumnus of Dartmouth College, has given \$100,000 to provide a new building for the college. This timely and generous gift is entirely distinct from his former gift of \$350,000 in honor of his father, Amos Tuck.

The contest of the will of Thomas Thompson, an eccentric millionaire who died in 1869, and left \$1,100,000 for the support of poor seamstresses and shopgirls in Rhinebeck, N. Y., and Brattleboro, Vt., has finally been settled by compromise.

Mr. Andrew Carnegie has given \$500,000 to establish district libraries in Glasgow, Scotland. About the same time he fairly startled the civilized world by agreeing to give \$10,000,000 to Scotch Universities of Edinburg, Glasgow, and Aberdeen, to provide free education for Scotch youth.



THE FIRST HOUSING OF THE SCHOOL OF THEOLOGY, CONCORD, N. H.

ON the opposite page we present a picture of the abandoned village church in Concord, New Hampshire, bought by public-spirited citizens of various denominations, and presented by them for the use of the Biblical Institute then recently established by the Methodists. That was fifty years ago, or more. The original subscription list for the purchase is in the possession of the University. On this list Professor Sheldon's father appears as one of the subscribers.

BOSTONIA

PUBLISHED QUARTERLY BY BOSTON UNIVERSITY

Subscription price, fifty cents per year

Address all communications to

Professor CHARLES W. RISHELL, Editor, 12 Somerset Street, Boston, Mass.

THE UNIQUE CHARACTER OF THE AMERICAN COLLEGE.

IN his recent address before the Convocation of Boston University, Professor H. W. Conn dealt with the influence of American ideals upon college curricula. The differences between university aims in Germany, England, and America he summed up by saying that in Germany the aim is to make either a scholar or a gentleman of culture; in England it is the latter aim alone which is striven for; while in America the purpose is to make practical men.

This difference of aim is due to the fact that in Germany the laurels are given either to the soldier or scholar, while commercial life is regarded as a degradation; but that in America industrial pursuits, using that term in its widest sense, are those which bring the highest honors and rewards. The more or less conscious recognition of this tendency in American life has influenced the development of the college idea in America until we may be said to have an American college as distinct in its type as the higher institutions in any country.

There was evidently, in the mind of the speaker, a feeling that some might feel the incongruity between the essential idea of education and the admission, to such an extent as he claims, of the somewhat materialistic conceptions of life which could prompt the American people to give their highest plaudits to the man of action rather than to the scholar. But he was undismayed by this difficulty, for he simply declared that for the next fifty years, at least, the colleges would be obliged, whether they chose or not, to furnish men who are fitted to care for themselves in the struggle of life, however varied the demands might be that come to them. And besides, he declared, that which has given America her prominence in the affairs of the world is not her scholars and professional men, but her enormous development along commercial and industrial lines. This was in reality an unspoken appeal to the patriotism of his hearers, which might be counted on to assume that American predominance, no matter upon what it is based, is the best possible thing for the world.

We are not disposed to dispute this patriotic sentiment. However, when it is made the ground for the advocacy of the commercial and industrial spirit as the ruling idea for the American college of the future some misgivings

arise; for while it may be true that our material prosperity and superiority have given us the power we now possess in the policies of the world's affairs, and that this American supremacy is at present beneficent, it is impossible to claim that this beneficence springs from our material progress, which, at the most, accounts only for our power.

When it is considered that until the last twenty-five years the colleges of America scarcely differed in their aims from the universities of the Old World, it appears unlikely that the ideas which make our overpowering influence in the world's concerns beneficent are the product of the American college in its unique modern development. Rather does it appear that the old idealism was the source from whence our nation's power to bless the world sprang. It is not at all certain, therefore, that if that which is distinctive in the present American college is nurtured the last half of this century will find American control so desirable. Hence it is necessary that all who are in places of power in American colleges carefully consider whether the influence of the commercial spirit in college administration will raise up for the future a class of men who will make our nation a beneficent as well as a mighty power.

While the college should fit men for active life, and must thus fall in with the commercial spirit, in all its legitimate manifestations, still the college cannot consent to confine itself to that spirit. The attempt to do so would lead logically to the elimination of everything from life except its material goods. The American spirit as such is not conducive to the production of musicians, artists, and scholars. Whatever impulse toward these things has been developed by the American college has not resulted from the spirit that has made America the giant of the West. Should we deliberately dedicate our colleges to a purpose which cannot raise up men capable of ministering to the intellectual and spiritual needs of mankind? What kind of a civilization would result from such a course? It is evident that it would be a civilization not only based upon materialism, but one lacking in all the gentler and more gracious qualities. It would be an enormity.

The tide of the commercial spirit in America is already sufficiently strong. It needs no contribution from the college. Rather should the college join with the Church in attempting to stem this current of American life which has already overflowed its natural channels and threatens to sweep all before it. There is need of some institution that does not voluntarily give way to a force which, however legitimate it is in itself, cannot possibly claim to exhaust all the possibilities and requirements of life. The college should be such an institution. By the mental training it bestows, by the strength of character it develops, it should prepare men for that business life, success in which has given America its high place among the nations. But if it be true that the American college is unique in that it prepares men for careers of activity chiefly, its uniqueness will soon become its weakness.

Let it be understood that this new idea of the college is the accepted one and see what profound changes would at once become necessary. It could no longer be called an institution of learning in the usual sense of that term, but rather an institution where one learns how to get on in the world. Even if it were allowed that such studies as astronomy, metaphysics, and the dead languages, which lie remote from any practical realm, in the business sense of the word "practical," could remain in the curriculum on account of the mental training their study imparts, still it would not be long until no faculty could be found to give instruction in these branches. For the college that regards these studies merely as means to ends which are more important than the means thereby cultivates a spirit that must eventually lead its alumni, from whom faculties are drawn, away from that love for astronomy, metaphysics, and the dead languages which is necessary to pedagogical success. In a short time, then, college faculties would have to be recruited from the ranks of the Carnegies, who, having illustrated the American spirit in practical life, now enter upon the work of training the young for similar success.

This modern idea of the college overlooks not only the difficulty of holding the man of action down to the task of scholarly investigation, but also the fact that the human mind has legitimate interests and satisfactions which do not lie in the realm of commercial or industrial success. The world at large may not give its praise to the student as such. He may fill no prominent place in the public mind, and he may not win the world's gold. But he cares more to know the secrets of the physical universe than to be known and praised by the masses who are sunken in materialistic pursuits. To him the knowledge of the history of the past, the feelings, aspirations, and achievements of humanity as given in records, buried it may be underneath many feet of ruins and reachable only by the use of the spade guided by an expert judgment, is a greater satisfaction than money can bring. Strait is the gate and narrow is the way that leadeth unto this life, and few there be that find it; but the college should be so conducted that the few who still cling to intellectual and spiritual satisfactions should not have their aspirations stifled.

And after all, it is generally these same unpractical, unproductive men that have paved the way for that use of nature's resources which has resulted in the great inventions and other money-making discoveries. There must be science before there can be applied science. There must be students before there can be many and varied spheres of activity. And generally the man of scholarship has not the time to be also a man of action.

DEAN FREMANTLE'S CONCEPTION OF THE CHURCH.

A NEW book by Dean Fremantle is eagerly welcomed in this country by that large circle which is glad to acknowledge the unusual helpfulness of his widely known "The World as the Subject of Redemption," of which book a distinguished American bishop said that every clergyman should read it once a year for ten years.

"Christian Ordinances and Social Progress" presents, in book form, the lectures on the William Belden Noble Foundation, delivered at Harvard University last December. In this book Dean Fremantle develops some lines of thought which had been suggested in the former work. The author is a broad churchman in a very literal sense. He would not use the term "Church" to denote Anglicanism, Episcopalianism, Methodism, Presbyterianism, or any other "worshipping community." "What, then, is the Church?" he asks. "It is the society in which the name of Christ is confessed as supreme over the whole organism." This is the fundamental thesis of the book.

The Church is to be distinguished on the one hand from the Kingdom of God, which is "the reign of God over men," and on the other hand from the separate associations organized primarily for worship. "Where Christ is known and acknowledged as supreme in the common life, there is the Church." A company of men united for worship is not a church in any higher sense than is an association of physicians or philanthropists.

It follows that worship is not the chief duty of the Church; and this is the second fundamental thesis of the book. The chief business of the Church is the establishment of Christ's righteousness. One more quotation will sum up the author's thought as to the nature of the Church and its main object. "Let us believe that wherever two or three are gathered together in Christ's name, not for worship only, but for secular service, He is there, and there is His Church; and let it stand for our conclusion that Christ's Church is simply human society transformed by the Spirit of God."

Not every one will be ready to accept the inclusive conception of the Church. The High Churchman who is found in every communion will see in it the destruction of all that he holds to be most sacredly important. But every open-minded disciple, whether or not he is able to accept the author's conclusions, must feel a thrill of sympathy with this magnificent conception.

The book contains six lectures on "The Church System," "Bible," "Sacraments," "Creeds," "Prayer and Preaching," "Pastoral Work." It is a historical interpretation of these ordinances of the church system socially considered. The author's purpose is practical. Life interests him more than tradition. The manifold needs of men in the complex relationships of the present must determine the application of the institutions of the past.

WONDERFUL EAST LONDON.

NO city on earth is equal to East London for magnitude of meanness and monotony! Two million human beings, five hundred miles of streets, dingy houses, squalid courts; no colleges, no cathedrals; no bookshops, no newspapers; no hotels, even; no feeling of civic pride, patriotism, or brotherhood. Surely the City of Dreadful Monotony, hardly worth making a beautiful book about!

But wait! When Sir Walter Besant writes text, Phil May and Raven-Hill draw men and women, Joseph Pennell, streets and bridges, and the Century Company makes the book, you would better read it.

Up to 1830 a riverside fringe of hamlets, East London is to-day "a collection of new towns crammed with people." A place was unexpectedly wanted for the manufacturing that came about through the general application successively of gas, early in the century, of steam, later, and now of electricity. East London was inevitable.

We learn of its present boundaries and of its natural features, — field, forest, and swamp converted into crowded streets; we make the acquaintance of Liz, the typical factory-girl, and frankly like her; of the shifty and shadowy "casual" hand, and shake our heads; of the alien, whom we congratulate; of the houseless, for whom our bowels of mercy yearn; of the submerged, him who has "stepped out of his class and fallen down below"; of the rescue work of the Salvation Army, the brightest ray in the darkest place.

Our interest in the East Londoner's sports and pastimes is so keen and our sympathy in his good time so lively that we are quite sure that the next August bank-holiday we pass in London wont seem wholly wasted even if we do find the National Gallery crowded with this aimless, wandering throng. A fitting conclusion is an account of the Helping Hand.

The form is familiar narrative, simple, straightforward English — or slang — whatever best conveys the thought. All is recounted with the earnestness that does not preclude humor, with the passion that does not get beside itself with rage. Because of the author's practical knowledge of the situation, he has gotten below the external and has seen so deep into East London life that he has outlived one's first natural revulsion for its monotony and degradation. He discovers its gospel to be work; he sees variety in apparent monotony and individuality among the herd. "One can be human without a coronet, or even a carriage." His knowledge of the facts, combined with a saving sense of humor, preserves him from being a slopping-over sentimentalist. "Let us by all means ascertain all the facts of the case, but let us continue our sentiment, our sympathy, with the victim of hard conditions and cruel competition."

Best Recent Books

The mention of a book in this department is a guaranty of its superior merit

Insect Life, by J. H. Comstock, will overcome the natural repulsion of many from certain insects, and lends a real charm to the study of insect life in field, forest, pond, brook, orchard, and by the roadside. It is scientifically exact, beautifully illustrated, and in every way helpful. **Bird-Life**, by Frank M. Chapman, renders delightful the naturally charming occupation of bird observation. Text and drawing are accurate, and the coloring of Ernest Seton-Thompson's numerous drawings is exquisite. The excellence of the book, however, lies in its power to arouse a genuine and loving interest in the living bird, its migrations, its notes, and its nest and nesting. **The Spanish People**, by Martin A. S. Hume, is the first volume of a series on the Great Peoples. It is a philosophic study and thrilling narrative, based on original sources, of the many vicissitudes in the development and history of a people which has done more for the progress of the world than most of us suppose. It will chain the attention from cover to cover. **A Sailor's Log**, by Rear-Admiral Robley D. Evans, consists of the record of forty years of naval service in many parts of the world. It combines all the interest of a book of extensive travel with the stirring power of a vividly written account of naval warfare. **A Text-Book of Astronomy**, by George C. Comstock, does not attempt an exhaustive treatment, and yet the work is full of the most valuable information judiciously chosen. The illustrations are peculiarly fine, and are of real value for interest and clearness. The latest investigations have been regarded in the preparation of the work. (D. Appleton & Company, New York.)

East London, by Sir Walter Besant.

(The Century Company, New York.)
See article, "Wonderful East London."

The Progress of the Century summarizes the work of the past one hundred years in an attractive and instructive way. Evolution is treated by Wallace, Chemistry by Ramsay, Archaeology by Petrie, Astronomy by Lockyer, Philosophy by Edward Caird, Medicine by Osler, Surgery by Keen, Electricity by Elihu Thomson, Physics by T. C. Mendenhall, War by Sir Charles Dilke, Naval Ships by Captain Mahan, Literature by Lang, Engineering by T. C. Clarke, and Religion by Gibbons, Allen, Gottheil, and Goldwin Smith. **Orations and Essays of Edward John Phelps, Diplomat and Statesman**. This sumptuous volume, with its choice collection of orations and essays, will appeal not only to the professional jurist, but to the student of sociology, and no less to the cultured man of business who desires an adequate discussion by a master of some of the great questions now agitating the business and the political world. (Harper & Brothers, New York.)

The Bird Book, by Fannie Hardy Eckstorm, is a school bird-book, crowded with science and general information. The author is half poet, and her pages are full of the swing of the sea and the beat of wings. **Civil Government**, by J. R. Flickinger, is designed to trace the evolution of the national government of the United States from the local systems which prevailed in the original colonies. It is popular in style and aim, and deserves a place in the library of every teacher or other thoughtful person. **Introduction to the Study of the Dependent, Defective, and De-**

linquent Classes, and of Their Social Treatment, by Charles Richmond Henderson, is a systematic, sympathetic, and earnest piece of work. The author's interest in his studies never flagged, nor will that of the reader flag. The book is written with comprehensive intelligence, profound insight, and real power. The thorough student of social conditions and progress must have this book. (D. C. Heath & Co., Boston.)

John Marshall, by James B. Thayer, is one of the best of the handy little volumes in the Riverside Biographical Series. The book contains a good portrait of the great chief justice. **Titian**, by Estelle M. Hurl, is number eight of the charming Riverside Art Series, which is bringing much of the best art within the range of all in point of cheapness, quality, and comprehension. **Jonathan Edwards, A Retrospect**, edited by H. N. Gardiner, consists of estimates of the great philosopher and divine, by such men as Professor A. V. G. Allen, Dr. George A. Gordon, Professor George P. Fisher, and others. **The Life and Literature of the Ancient Hebrews**, by Lyman Abbott, is written with characteristic vivacity. Probably the expert will not be satisfied with the exposition of some of the topics treated. But the book will acquaint the ordinary reader with the trend of recent Biblical criticism, and enlarge his conception of the great riches of Old Testament literature. **Christian Ordinances and Social Progress**, by Dean W. H. Fremantle. See article on Dean Fremantle's conception of the Church. (Houghton, Mifflin & Company, Boston.)

The Political Economy of Humanism, by Henry Wood, is an attempt to study political economy in the light of the human constitution. It will please no extremist in either direction, but will commend itself to open-minded readers by its thoroughness and its exhibition of judicial fairness. **Faneuil Hall and Faneuil Hall Market**, by A. E. Eng-

lish, furnishes a record of the great events that have transpired in the famous hall, with portraits, cuts of the original and later buildings, and other interesting matter. All Bostonians and all interested in American history will want this book. (Lee and Shepard, Boston.)

Prophets of the Nineteenth Century, by May Alden Ward, is a sympathetic summary of the lives and distinctive teachings of Carlyle, Ruskin, and Tolstoi. This little book will give the busy reader just the information wanted. **Modern German Literature**, by B. W. Wells, will appeal to those who read to get lasting impressions. The moral and mental evolution of a people is seldom smothered so little by mere details as in this book. It is interesting either as an introduction to German literature, or as a commentary upon it. (Little, Brown & Co., Boston.)

Five Years of My Life, 1894-1899, by Alfred Dreyfus, is well adapted to illustrate the course of one of the greatest pieces of injustice known to modern times. We wish, however, that he could have had such a massive self-respect that the story of his wrongs would not appear like an ostentatious parade. (McClure, Phillips & Co., New York.)

What Is Christianity? by Adolf Harnack, will surprise many by its deeply religious note, which runs through the entire book, making it a devotional book of the highest order for people of all shades of Protestant faith. Professor Harnack's Christology will offend some, but his conception of the practical significance of Christianity as a filial relation to God and a brotherly relation to man must please all. **Russian Life in Town and Country**, by Frances H. E. Palmer, affords vivid descriptions of all classes of Russians in their native environments and customs, by one who has had unusual opportunities for observation. Well illustrated. **The Origin of Republican Form of Govern-**

ment in the United States of America, by Oscar S. Straus, is a revised edition of a valuable book which argues strongly and convincingly for the thesis that our civil government is patterned after the ancient Hebrew Commonwealth. **Abraham Lincoln**, by Noah Brooks, dwells with special affection and interest upon the earlier life of Lincoln, though not neglecting the later. It ought to be put into the hands of all youth, regardless of sex, and it will hold attention as few novels do. **St. Louis**, by Frederick Perry, is a needed and therefore welcome contribution to historical literature. The author has done his work critically and carefully. The story of the consolidation of the feudal fragments of French nationality into a compact monarchy is well told. The numerous illustrations instruct and delight us. **William Pitt**, by Walford Davis Green, affords us our only adequate biography of this great man. The founding of the world-wide empire of Great Britain, which was the principal achievement of Pitt, is sketched in a discriminating and interesting manner. **Logic; or the Analytic of Explicit Reasoning**, by G. H. Smith. The author's statement that logic has to do with the matter of thought seems confined to the preface, and does not noticeably influence the work. He has been fascinated by the good points of Hobbes, without detecting Hobbes's superficiality as a logician. The book is valuable for its interesting and suggestive illustrations. (G. P. Putnam's Sons, New York.)

Choirs and Choral Music, by Arthur Mees, fills a place hitherto vacant in musical literature, and traces intelligently the development of choirs and of choral music. The book will find a warm welcome among lovers of music. **The Church**, by George Dana Boardman, betrays in some respects the author's Baptist proclivities; but one seldom finds a more genuinely broad and Christian spirit than this book exhibits, and it is full of common-sense suggestions on such topics as Baptism, the Lord's Supper, Creeds, Worship, Polity, and Church Unification. (Charles Scribner's Sons, New York.)

Tuskegee, by Max Bennett Thrasher, gives in readable form about everything of importance concerning Booker T. Washington and the great work he is doing for the negro and the solution of the race problem. **The Anatomy of Misery**, by John Coleman Kenworthy, is a severe indictment against our present economic system, laying the blame for existing evils, not altogether justly, on the system rather than upon those who are injured by it. One who begins this book will read it to the end. **Concerning Children**, by Charlotte Perkins Gilman, is a loving attempt to secure for children the kind of thought and care which their importance to society, present and future, demands. Not all will agree with all the author's theories; but no mother can read the book without being a better mother for the reading. (Small, Maynard & Company, Boston.)

BOSTONIA

Is published by a committee appointed by the trustees of Boston University. It aims to give its readers important information respecting Boston as an educational centre, and also to augment the educational facilities presented in the University.

ITS SUBSCRIPTION PRICE IS FIFTY CENTS A YEAR.

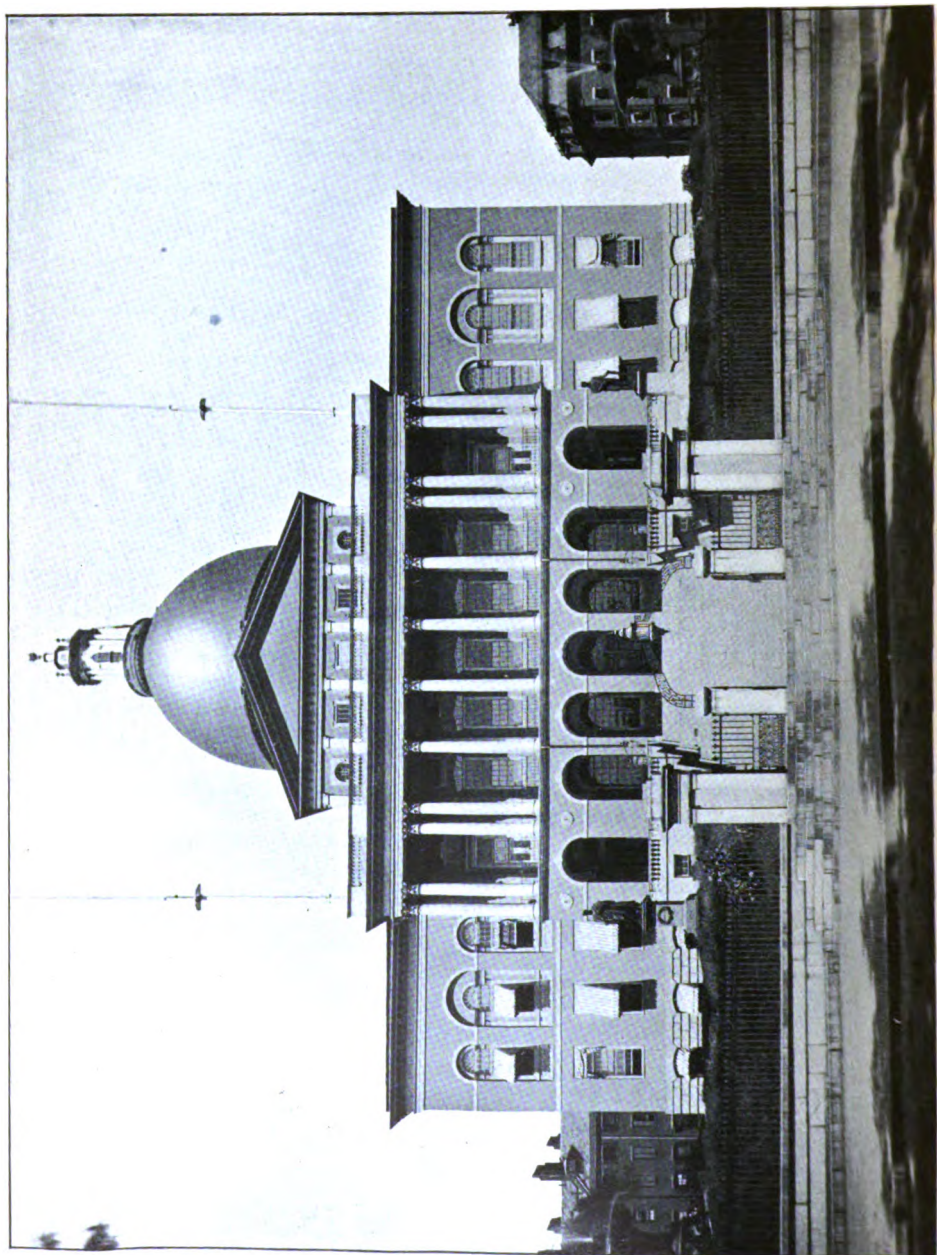
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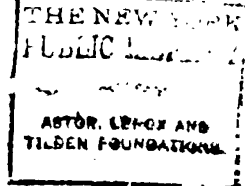
Entered at the Boston Post-office as second-class mail.

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PUBLIC

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MASSACHUSETTS STATE HOUSE — BULFINCH FRONT



BOSTONIA

Vol. II.

OCTOBER, 1901

No. 3

KING ALFRED.

ADDRESS DELIVERED AT THE MILLENARY SERVICE, BOSTON UNIVERSITY,
SEPTEMBER 30, BY PROFESSOR E. CHARLTON BLACK.

THERE is a poetry in coincidences, and in the great coincidences of history a strain of sphere-music. The month that closes to-day has witnessed one of these coincidences, and he that has had ears to hear has heard the sphere-music. Within one September week the whole Anglo-Saxon world has stood with bared, bowed brow before two shrines, — one at Winchester, England; the other at Washington, in these United States of America. The mighty race which reads the Bible in the same mother tongue on both sides of the Atlantic, and throughout the great island of the Southern Sea and the wide possessions of the East, was summoned by God himself to do reverence at one and the same time to its first Christian ruler, King Alfred, the darling of the English and well named the Great, and to its last, the martyred President of these sad, strange Autumn days.

Such a coincidence as this brings us up sharp and decisively against the real things of time. It constitutes a kind of tribunal before which the deeds of men and nations may be appraised at their true value. It makes us see things with the terrible eyes of eternity. A thousand years of this grey old world's life-story have come and gone since the passing of Alfred; but the note that through all the hulls and wrappings of legend is heard clear from that old death-bed in England of the dawn is the same that we heard through our tears that dark twilight three short weeks ago. It is the old Hebrew law-giver's voice across the ages: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning it flourisheth and groweth up; in the evening it is cut down and withereth. For we are consumed by thine anger, and by thy wrath we are troubled."

Let us read again the last words of Alfred — words which may have been touched up and edited by later writers, but which we know to be the king's by that intuition and imaginative insight which has for its true guide and help the philology of the schools, and without which that philology is at best but pedantry: —

"Thus spake King Alfred: 'My dear son, sit here close to my side, and I will give thee true instruction. My son, I feel that my hour is close at hand; my face is growing white, my days are running out. We must part. I go to another world; thou remainest here with my heritage. I beg of thee, my dear child, strive to be a father and a true lord to my people. Be thou the widow's shield and the orphan's stay. Comfort the poor. Shelter the weak. Do what thou canst with all thy might to right the wrong. And, my son, govern thyself by law first of all. Then shall the Lord love thee, and God above all things shall be thy reward. Call thou upon him to give thee advice in thy difficulties. So shall he help thee in all thou undertake.'"

Is not this like the dying words of Sir Walter Scott—words that no student of literature can afford to forget? The great novelist had been delirious for days. On the morning of September 17 he awoke in a state of consciousness and perfect tranquillity, and asked that his son-in-law, Lockhart, be sent for. Lockhart tells us the rest: "I found him entirely himself, though in the last extreme of feebleness. His eye was clear and calm, every trace of the wild fire of delirium extinguished. 'Lockhart,' he said, 'I may have but a minute to speak to you. My dear, be a good man—be virtuous—be religious—be a good man. Nothing else will give you any comfort when you come to lie here.'"

This is the light of eternity showing what is worth while: "For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." And here are the last written words of King Alfred that we can accept as genuine: "This I can now truly say, that so long as I have lived I have striven to live worthily, and after my death to leave my memory to my descendants in good works."

As we recall what fell from the whitening lips of our stricken President that black hour in the city by Lake Erie; as we remember and tell our children those three words of utter unselfishness and Christlike regard for others,—one for her whom he loved, one for his murderer, and one for his people,—words welling from a simple faith in a personal God and a personal Saviour, words that will do more for the true culture of the world than a half-century of academic lectures on æsthetics and professorial pratings on art and literature; and as we place these words side by side with the dying words of Alfred, the past thousand years seem to be a millennium indeed, beginning with the trumpet-notes of a great Christian king, who, both in public and in private, was an illustrious embodiment of duty, and closing with the clear, calm strain of a simple hymn sung by two hundred million people in all the lands over the bier of a leader who when he was reviled reviled not again, and left as his only answer to his calumniators a life, as man and citizen, of purity and quiet devotion to the sacred things of hearth and home.

Any account of Alfred that fails to recognize in his Christianity the *vis*,

the *ἐνέργεια* as well as the *δύναμις*, which carried him through difficulties of the direst kind to supreme triumph will be woefully incomplete and unsatisfactory. "A man's religion or no religion, the thing a man practically lays to heart and knows for certain concerning his vital relations to this mysterious universe, and his duty and destiny here," — this, as Carlyle never wearied of preaching, making it the text of every page he wrote, "is in all cases the primary thing for him, and creatively determines all the rest." Lest there should be any mistake about it, Alfred writes large the fact that he regarded religion as the tap-root of the greatness, even of the military greatness, of his nation. He laid the foundations of England's army, her navy, her scholarship, her power as a great civilizing influence, and he laid them deep in that distinct and definite form of religion which is called Christianity. This is the great fact about Alfred, a fact which even Voltaire acknowledged when he unhesitatingly pronounced him to be, not merely the greatest Englishman that ever lived — we could imagine Voltaire saying that with a wink and a shrug that meant something! — but the greatest man in all history, because of his undaunted heroism combined with self-denial and gentleness, lion-like courage with infinite tenderness. It was the union of these qualities that made Freeman also call Alfred's the most perfect character in history. Out of the strong came forth sweetness.

And what a robust, healthy Christianity Alfred's was! That is a significant story which tells of his being with his brother King Ethelbert when the pagan forces were surging up and around the Saxon camp. King Ethelbert went into his tent to hear mass and ask help of the Almighty; but Alfred, realizing that now was the moment for decisive action, rushed out and charged the heathen "like an angry wild boar," as the old chronicler puts it, and so began a battle which ended in a great Saxon victory. We may well believe this story; it gives us the character of Alfred in a rememberable way. Here is the spirit of Cromwell and of General Gordon. Trust in God? Yes; but keep your powder dry. *Laborare est Orare*. Work is Worship. The old Scotch boatman's Christianity was of the same healthy type. His boat was in danger of being swamped, and among his passengers were two clergymen, one small of stature, the other large and muscular. "Let us pray," said one of them; and the old boatman replied, "The little un may, but the big un maun tak a han' at the oars!"

In Alfred's life there are two distinct, well-marked epochs. The first is that of his struggles with the Danes, his life as a fugitive, his work as a military leader. This first period is distinguished by indomitable courage and marvellous self-repression and patience. To this period belong the many picturesque legends that are too often the only things about Alfred that English-speaking folks know, — the story of the burnt cakes in the neatherd's hut, for example, and that of his visiting the Danish camp in the guise of a harper.

But better know these legends than nothing. Only there are enough solid facts in the shape of stirring details in connection even with this first period of Alfred's life to make us wish that every man and woman of the Anglo-Saxon race might be familiar with them. These legends and facts show what rich humor resided in the man, and what a musical, poetical soul he had. These qualities and elements kept his religion free from the asceticism of his brother-in-law, Buhred of Mercia, who as soon as the Danes came near stole away to Rome and passed the rest of his life in monastic seclusion there.

Throughout the second epoch of his life Alfred reigns a veritable Prince of Peace. The solemn treaty at Wedmore stands like a great white column between these epochs of Alfred's life. No worthy conqueror ever had a greater memorial of victory. Compared with it, a Trojan arch or a Vendome pillar seems but a vulgar bit of self-advertisement. By the Peace of Wedmore Alfred's struggles to deliver his country from the Danes were ended gloriously and magnanimously. After his great march through Wiltshire and the wild fight at Edington the Danish pirates and marauders were in his power. He was in a position to smite them hip and thigh. But mark the wisdom that comes of far, clear vision! He makes a compromise. He does exactly what William Ewart Gladstone did with the Boers some twenty years ago. What Alfred did — giving up all Northumbria, all East Anglia, and much of Central England to the invaders — seemed like a surrender of Britain; but the policy was that of a man of God, and a man of God is a wise man who works along the lines of the Eternal Will. Alfred knew what a fatal legacy a bloody victory meant, a peace signed in warm red human blood, and by bloodless treaty and politic moderation he won a conquest that prepared the way for a greater work than that involved in the deliverance of Wessex from the Dane.

What makes Alfred's wisdom and magnanimity all the more remarkable is that at the time of the Peace of Wedmore he was only twenty-nine years of age. Surely the lust of conquest in the material world, the joy in battle, must still have been hot in his young veins. But whatever the temptation to keep sword in hand and helm on head, he passes from the fields of carnage and in his thirtieth year begins his great work as a Prince of Peace.

The patience that marks the first period of Alfred's life shows itself now in prodigious industry, such industry as alone made possible his vast achievement. No picturesque historian can overstate the pitiable condition of England during the period of Danish invasions and interruptions. The Church was disorganized in all its machinery for civilizing and spiritualizing. Hardly a monastery was left standing. These great repositories of education and culture, with their teachers, scriptoria, and illuminated manuscripts, that in the mediæval times did what our universities and libraries strive to do to-day, had been sacked and in many cases burnt to ashes. Every political institution was wrecked. In the preface to his translation of Gregory's "Pastoral Care,"

a document of great value to students of English literature, Alfred himself tells of the destruction and desolation wrought by the Danes. There was hardly a priest south of the Humber who understood the common prayers of the Church, and south of the Thames not one who could translate a single sentence from Latin into English. "It was not so once," he exclaims with lofty pathos and noble patriotism; "and it often comes into my mind what wise men there used to be in England, both clergy and laymen, and how happy those days were to England when the people were governed by those who obeyed God and his Gospels, and how they upheld peace, virtue, and good order at home! How they prospered in battle as well as in wisdom! How diligent the Church was both to teach and to learn! How men came from far away in those days seeking wisdom and learning in this country! Now, if we would obtain knowledge, it is we who must needs go far away!"

Alfred said that with the help of God he would restore everything to England that England had lost. And he did. He began with himself. After his thirtieth year, amid all the distractions of a royal court, he began to educate himself. In spite of a mysterious recurring illness he managed so to economize his time that there was not an idle moment in any waking hour. He taught himself Latin when he was close on forty years of age. Asser's account of his royal master's method of self-culture is helpful to us to-day. "As we were sitting in the royal chamber one morning," we read, "and as we were talking together, as was our wont, it happened that I read him a passage out of a certain book. The king listened very carefully, and showed great delight. He then let me see a little book which he always carried about with him in which the daily lessons, the psalms, and the prayers were all written down; and he begged me to write that passage which I had read into his little book."

Could anything be more beautiful, more helpful? What a call to us students and teachers across these thousand years! Asser, who tells us this little story in that contemporary biography where there is so much *Dichtung und Wahrheit*, all of it pleasant and all of it significant, was one of the band of wise and learned men whom Alfred invited to his court. Up and down Europe, everywhere, he sought for scholars and made it worth their while to go to England, that their knowledge might be available for his dear people. "I was called," says Asser, "from the far west of wild Wales. I was led to Sussex, and I first saw the king in the royal mansion at Dene. He received me very graciously, and after much pleasant talk he asked me to devote myself to his service and to become his companion. He begged me to give up my preferments beyond the Severn, promising to bestow upon me still richer in their place." Like Barzillai the Gileadite, in the old Hebrew tale, Asser hesitated to leave his Welsh country-side even for a chance of a ribbon or a star at the royal court. "And the king said to me, 'Give me half your time at least. Pass six months of the year here, and all the rest in Wales.'" Here

we have tact and exquisite feeling for others, and the same vision that saw clearly the rightness of the Peace of Wedmore. A man with the awful power to command is never so great as when he unites to this the art of conciliation.

In the same way Alfred brought to England the great scholar John the Scot, Othere the Far Traveller, and the famous Grimbald of Rheims. What patriotism in all this! In the interests of his people he gets the best, wherever it may be. Only in such an atmosphere can national greatness be bred. A nation is facing down-hill when the key-note of its political leader is, "Our country, right or wrong"; a Church is irreligious when it claims to be the sole conservator of truth; a university is degenerate when its teachers hold that they alone are the people, and that wisdom will die with them. Alfred's work at this time is a great object-lesson in the truth of Goethe's noble words on patriotism: "The poet as a man and citizen will love his native land; but the native land of his true powers and true action is the good, noble, and beautiful, which is confined to no particular province or country, and which he seizes upon and forms wherever he finds them. Therein he is like the eagle who hovers with free gaze over whole countries, and to whom it is of no consequence whether the hare on which he pounces is running in Prussia or in Saxony!"

Alfred's first work as a Prince of Peace was to reconstruct the Church. He rebuilt the monasteries and made them once more seats of learning and culture. He restored education by establishing schools in connection with the monasteries; he had a school in the royal court for his own household and for the children of the nobles. "My prayer is that all the free-born youth of England, who can, may go on in learning so long as they have no other work to do, until they can read the Holy Writings in English, while such as desire to devote themselves to the Church may be taught Latin." Legend has it that at times the king would himself teach the little children, and loved to do it. We can well believe it.

Alfred's theory of education is memorable. He held that all instruction should be open to every free-born subject. In education there can be no class distinctions. More than this: he held that education should be adapted to the speech and understanding of the common people. To the common people must ever be the final appeal; to the common people all this world's greatest creators in the realm of literature have made their appeal. Homer, Chaucer, Shakespeare, Walter Scott, — all have been popular writers; the common people heard them gladly, and the common people have shown the way of appreciation to Pharisees, Sadducees, and pedants generally. It was an intuitive recognition of this important truth that led Alfred to write his own works in the Saxon tongue. He wished his writings to be understood of the common folk, who are always doing the most and the best of this old world's work. And it was in such a humble beginning as this that we can read the first

efforts after a great national, and therefore vernacular, English literature in prose. In his prose style, as in everything else that he did, Alfred is himself. His style is clear, simple, unaffected, useful, at the same time full of strength and dignity. It is a mistake to call most of his literary work translation. It is something even more than paraphrase. When he set himself to translate Orosius, Bede, or Boethius, his deep spiritual nature found expression in long passages of original matter interpolated. In his version of the famous ethical treatise of the sixth century he takes his author to task and reasons with him of righteousness, temperance, and judgment to come, throwing around the old philosopher's work a strange Christian atmosphere. It was these elements in the literary work of Alfred that so strongly appealed to Samuel Johnson. From youth to age Johnson dreamed of a *magnum opus* on the subject of Alfred. He saw in Alfred not only the founder of England's greatness as a nation and a world-power, but the founder of her great prose literature — that literature the special glory of which is that its great works have ever treated moral ideas with energy, depth, and sympathy.

The investigations of modern scholars may have taken from Alfred the honor of founding trial by jury and establishing the frank-pledge, — that rude machinery for preserving law and order by mutual responsibility, — but no research has interfered with the claim that he is the author of the Code of Laws which is the foundation of the legal and constitutional system of England. This Code has the Ten Commandments as its basis, and over it floats, "Whatsoever ye would that men should do to you, do ye even so to them." "By this one commandment," says Alfred, "a man shall know whether he does right, and he will then require no other law-book."

Alfred rested from his many labors when death took him, in his fifty-second year. One fancies he must have been very weary. Here is the simple notice of his death in the "Saxon Chronicle" — that history of the nation in the vernacular, which he helped so much to make. The entry is under the date 901: "This year died Alfred, the son of Ethelwolf, six nights before the mass of All Saints. He was king over all the English nation, except that part that was under the power of the Danes. He held the government one year and a half less than thirty winters, and then Edward, his son, took to the government."

Alfred was a comparatively young man, then, when he died. Within the short span of about a half-century he did all his work and won his title to be the greatest Englishman with but one exception. That exception is William Shakespeare. Shakespeare also died in his fifty-second year — an interesting fact, another significant coincidence in the history of world-literature. There have been those who have doubted the existence of Shakespeare; there are historians who have done their best to belittle the character and achievement of Alfred, the Saviour of England. Such doubts, such attempts, spring from

the essential littleness of certain minds. Many of our so-called higher institutions of learning are responsible in no small degree for fostering this littleness. Many university instructors are too apt to question the existence of any greatness or any goodness. What we need to have preached to-day is a gospel of reverence — reverence for what is great and noble in the life and literature of the past. Only in such an atmosphere of reverence can we see what a great man is and what he stands for. We cannot explain great men; we cannot understand them until we bow silent before them. Then we may begin to dream that the mighty men which were of old, men of renown, were mighty, many-sided, great in one thing and strong in everything.



THE LENGTH OF THE COLLEGE COURSE.

IN all respects the college represents the broadest and most representative part of the whole educational system, as will at once appear if one considers the number and variety of subjects offered in college as compared with those in any grade of pre-collegiate training or in any professional school. In the leading colleges about one-tenth only of the total number of courses offered are required for the bachelor's degree, and it would be very unfortunate to see this requirement still further reduced. Is there no other way of meeting the very general and reasonable demand for a shortening of the period of education without sacrificing a year of the college course?

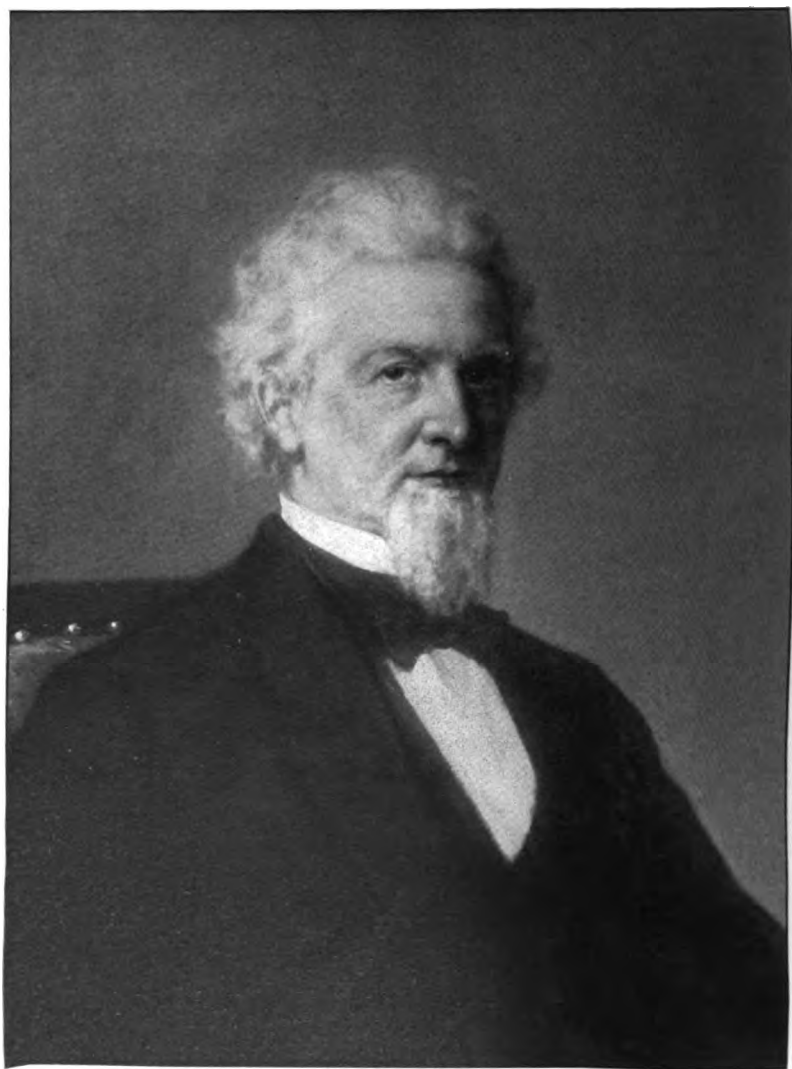
The college as distinguished from the preparatory and the professional schools should stand for broad and liberal culture, avoiding too early and too exclusive specialization; for, granting the force of the arguments in favor of intensive work, it still remains true that it is the business of the college to train men rather than specialists, and that a cultured man is one who has many points of contact with his fellows, whose sympathies are broad, and whose information is varied — in short, one who knows himself and the world in which he lives.

It should not be forgotten also that the college is a social as well as an intellectual school, and that much of the benefit of the college course comes from other sources than from books or lectures. The alumni generally are found to place a higher estimate upon the social training of the college than upon its curriculum of studies.

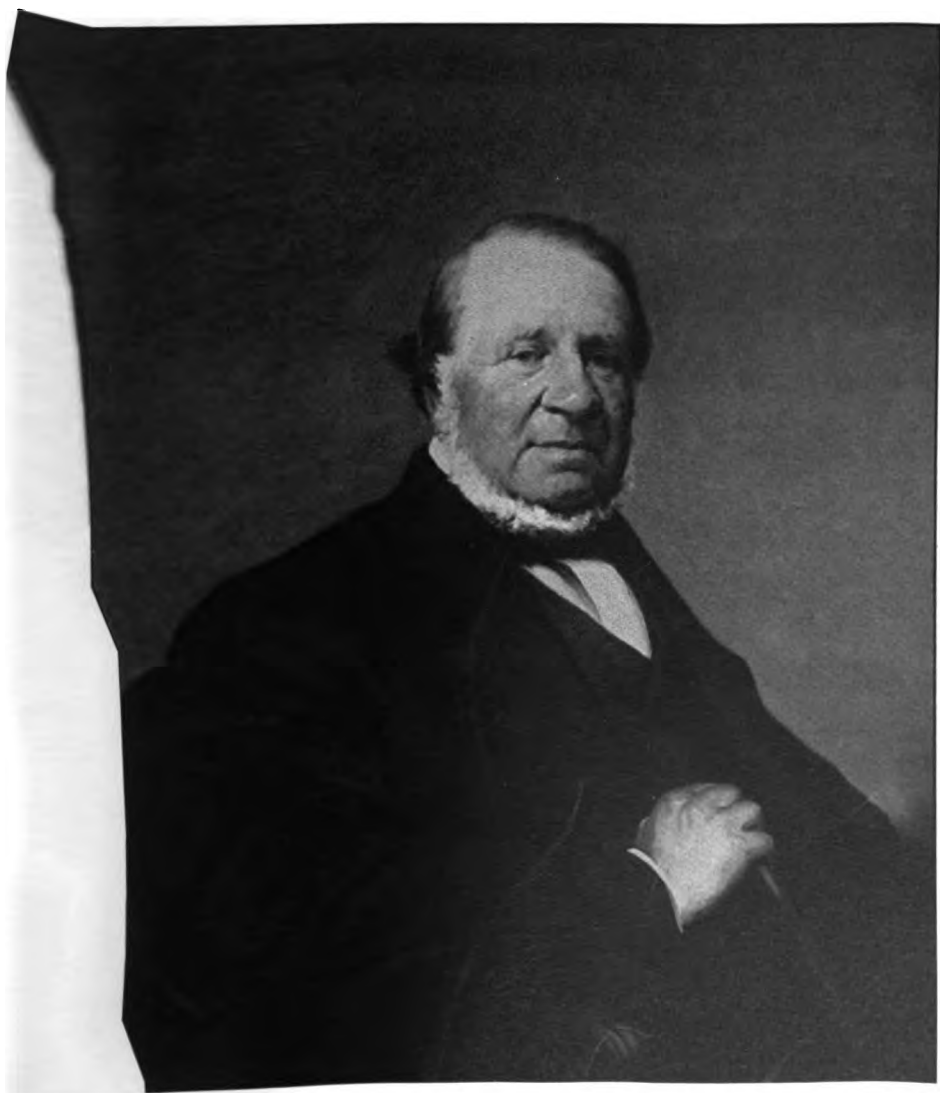
When one considers the breadth of human knowledge represented in the courses of a modern college, the importance of the social side of education, the banefulness of hurry and cramming, and the necessity of scholarly leisure, the four-year course does not seem too long. — *Prof. E. G. Conklin, in the Independent.*

1777

1778



ISAAC RICH, 1801-1901
One of the Founders of Boston University



LEE CLAFLIN, 1791-1901
One of the Founders of Boston University

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BOSTONIA

PUBLISHED QUARTERLY BY BOSTON UNIVERSITY

Subscription price, fifty cents per year

Address all communications to

Professor CHARLES W. RISHELL, Editor, 12 Somerset Street, Boston, Mass.

TWO NOTABLE CENTENARIES.

Let us now praise famous men,
Our fathers that begat us.

Their bodies are buried in peace,
But their name liveth forevermore.
— Ben Sira.

THE hundredth anniversary of the birth of Isaac Rich falls on the twenty-fourth day of the present month. It is fitting that this issue of BOSTONIA should recall his services and permanently record, before it shall be too late, some of the more important facts connected with his family history. As the hundredth birthday of his friend and colleague in the founding of the University, Lee Claflin, passed before this periodical was started, he too may well receive the notice here given. Next year, on the twenty-first day of November, our readers will be told that the hundredth anniversary of the birth of Jacob Sleeper has come, and that he, like the others, well deserves the grateful reverence in which his name is held. For a characterization of Isaac Rich see the October number of *Boston University Notes*.



LEE CLAFLIN.

THIS honored founder of the University was born of Scotch-Irish parentage in Hopkinton, Mass., Nov. 19, 1791, and died Feb. 23, 1871. Bereft of his father at an early age, he was soon thrown upon his own efforts for success. At the age of eleven he was apprenticed to Isaac Warren, of Framingham, to learn the tanning business. There he remained until he was of age, whereupon he began business for himself in a small way in Milford. A few years after he went out of the business of tanning and began the manufacture of boots and shoes, and he was among the first to introduce pegged shoes to the Boston trade. In 1839 he enlarged his business and removed it to Hopkinton, where he remained until his death. About the same time he engaged with his eldest son, under the firm name of Wm. Claflin and Co., in the shoe trade, and in the sale of Western hides, furs, lead, and other articles. His shrewdness and strict honesty, together with his indefatigable industry, resulted in the accumulation of large wealth for the time in which he lived.

Marvellous stories are told by those who knew him of his physical strength and power of endurance. He was of large frame, and his health was well-nigh perfect. It is said that he never knew fatigue until the age of forty. Quite late in life he stated, in response to an inquiry, that he had a sort of recollection that he had once had a headache. Five, or at most six, hours of sleep daily satisfied his needs, notwithstanding the constant strain of business during the remainder of the day.

His vigorous physical and intellectual qualities were inherited both from his remote as well as his near ancestry on both sides. As in the case of so many men of eminent and unique ability, his mother, Sarah (Tilton) Claffin, was a woman of strong character. His father was the keeper of a store and had accumulated some means, but lost it through the changes incident to the revolutionary war. The father died soon after, and though he left them no property, his children were rich in the heritage of health and honor bequeathed to them.

At the age of sixteen Mr. Claffin united with the Methodist Episcopal Church, of which he remained a loyal member to the day of his death. He was as faithful, earnest, and enterprising in his religious life as he was in business. He was neither narrow nor overconservative. Rather was he always in the advance guard on all questions of religious progress, education, temperance, slavery, and reforms and legislation in general. He was among the first to espouse the cause of education for the freedmen at the close of the Civil War. Accordingly, when his intimate friend, the Rev. T. W. Lewis, who soon after the war went to Charleston as pastor of a Methodist Episcopal Church, saw the opportunity to purchase a school in Orangeburg, S. C., for the education of negroes, Mr. Claffin furnished the necessary funds for the purpose. This, with his subsequent contributions, amounted to a large sum.

But he did not confine his benevolences to the institution thus purchased and called after his name. He was generous to all good causes. In fact, his charities, public and private, were bounded only by his financial ability, and he deprived himself of the luxuries of life that he might have the more to give where he believed his generosity would confer the largest benefit. One who knew him well said he had known many men who gave largely out of their abundance, but that Mr. Claffin was the only one he had ever known who strove to make and save money that he might give it away. And yet he never gave hastily nor impulsively. In accordance with his whole manner of conducting his affairs, he scrutinized carefully every claim upon his resources. As a result, few have given more or more wisely.

Mr. Claffin had the high regard of his neighbors and his business associates, not only in Boston, but also in New York, Philadelphia, Cincinnati, St. Louis, and other cities. He was the first president of the Milford bank, afterward of the Hopkinton bank, and later still of the Hide and Leather

Bank of Boston. In 1835 he represented Milford in the State Legislature; and in 1868 he was elected State senator from the fourth Middlesex district. In all of these positions of honor and trust his conduct was distinguished by marked ability and perfect integrity. At his death the New England Shoe and Leather Association adopted resolutions expressive of their profound respect for him, and appointed eight of their number to represent them at his funeral.

Mr. Claflin was married, Dec. 9, 1815, to Miss Sarah Adams. Of their three children, one died in childhood; the youngest, Wilbur Fisk, died in 1885; and the eldest, Ex-Governor William Claflin, president of the Board of Trustees of Boston University, and one of its staunchest friends and supporters, is still living.

To Mr. Claflin's far-sightedness is largely due the establishment of Boston University. He was president of the Board of Trustees of the Concord Biblical Institute at the time of its removal to Boston, when it became Boston Theological Seminary. The removal to Boston was Mr. Claflin's own conception, and it was through his influence that it was brought about. He was among the first to recognize the desirability of a university in the heart of Boston, and it is well known that the Theological Seminary was the first department of the University. Mr. Claflin was one of the three original incorporators, and in every way encouraged and aided the new project. Always liberal in his gifts for the cause of education, his munificence to the University at its beginning entitled him to a place among its founders. He has been dead for thirty years, but his works live after him, and his successors delight to do him honor.



ISAAC RICH'S ANCESTRY.

[We are indebted to a loyal trustee of the University, Mr. Lorenzo Dow Baker, for the following account of the ancestry of Isaac Rich. It was prepared by Miss Evelyn Rich, the gifted daughter of Shebnah Rich, the author of "Truro, Cape Cod; or, Landmarks and Seamarks." Her practised hand is shown even in the technically correct form of the sketch. Genealogists must be careful never to go beyond the clear evidence of the records; but an interested student of the family history can hardly read the remarkable life of the Robert Rich who in the year 1618 was created Duke of Warwick and the various notices of other seventeenth-century Riches who are mentioned in such periodicals as the organ of the New England Historic-Genealogical Society and not believe that the adventurous Robert of Piscataqua and the adventurous Robert of Warwick were of the same family tree. — W. F. W.]

1. Richard Rich, from England, the founder of the Cape Cod branch of the family, first appeared at Dover, N. H. (Piscataqua), where he married Sarah, the daughter of Governor Thomas Roberts. The early records of Dover being lost, there are few evidences of the life of

Richard Rich and family in that town ; but the will of Thomas Roberts, 1673, shows that his daughter was then already married, for there is mention of "Richard Rich, husband of my daughter Sarah." About 1680 he moved from Dover to Eastham, Massachusetts, and he died in the autumn of 1692, according to family tradition, at sea. As he was a mariner, this is probably true. On the Eastham town books he is called "gentleman," and in both places he was termed "Mr." At the time of his death his six children appear to have been under age, and the estate was not settled until 1697. There is no mention of his wife, Sarah, and Richard Rich, the oldest son, was recognized as the head of the little family. In virtue of his right of primogeniture he was al-

Barnstable Probate 2.45. lowed a double share, according to custom. Among other items in the inventory were four old Bibles.

2. Richard, the eldest son, settled in Truro, the adjoining town, where he died 1743, aged 68, as his gravestone, still standing, testifies.

2. John Rich, his brother, remained in Eastham, became a deacon in the church there, and married, 1700, Mary Treat (born 1682), the daughter of the minister Rev. Samuel Treat, for forty-five years pastor of the Eastham church. He was a Harvard graduate of 1669, and son of that famous Robert Treat who was Governor of Connecticut thirty years. Mary, the wife of Deacon John Rich, died in 1722, and he in

Sibley 2.304. 1747. His will makes mention of "6 pewter platters that were my father's."

3. Robert Rich, their oldest son, born Oct. 23, 1703, married Lydia Collins, 1729-30.

4. Reuben Rich, the youngest of their nine children, was born Aug. 12, 1752, and married, Nov. 2, 1775, to Hannah Gross of Truro, a member of the gifted Gross family, known wherever they lived as staunch upholders of religion, sweet singers, and hearty lovers of kin. She was the grandmother of Isaac Rich of Boston. After the death of her husband, Reuben Rich, she moved to Maine, and her grandson Isaac in after-years presented the Congregational church of North Bucksport with a silver communion service in memory of her love for the house of God. She was the mother of three sons, of whom

5. Robert Rich, the second son, born Jan. 19, 1778, married, Sept. 10, 1801, Eunice Harding, of Wellfleet. The Hardings were handsome, of stately bearing, and with the habit of command. They preserved to extreme old age delicate fairness of complexion and readiness of speech, and however plain their attire, they had a marked daintiness of appearance. Robert Rich, with his wife Eunice, settled in the southern part of Wellfleet, about one-half mile west of the present railroad-station, in the region of upland and meadow, washed by the tide and known as "the islands."

Tradition.

6. Isaac Rich, born Oct. 24, 1801, was the first-born of their eleven children, whose father died on the nineteenth birthday of the eldest son.

RECAPITULATION BY GENERATIONS :

- Richard (1) married Sarah Roberts.
 John (2) married Mary Treat.
 Robert (3) married Lydia Collins.
 Reuben (4) married Hannah Gross.
 Robert (5) married Eunice Harding.
 Isaac (6) married Sarah Andrews.

[Mr. William S. Rich of East Boston, the adopted son of the late Reuben Rich of Wellfleet, has a Bible of unusual interest. It was once owned by Isaac Rich, who caused to be printed in gilt letters upon the first page of the cover the words: "Ship Anna Rich." He evidently desired that no captain of any of his ships should be without an attractive copy of the Holy Scriptures. In the blank pages of this volume set apart for such a purpose is found the only known family record of the birth-dates of the children of Robert, father of Isaac Rich. The dates given below are taken from the record thus preserved.]

1. Isaac, married Sally Andrews.
2. Ruth Doane, born June 27, 1803; married Asa Higgins.
3. Nabby Harding, born Oct. 25, 1804; married Levin Lecount.
4. Robert, born Nov. 13, 1807; married Louisa Lewis.
5. Solomon H., born Aug. 25, 1809; died unmarried.
6. Eunice, born Dec. 29, 1810; married Charles Cummings.
7. Reuben, born Sept. 26, 1812; married twice.
8. Azubah, born May 1, 1814; married Charles Lecount.
9. Benjamin, born May 27, 1817; died unmarried.
10. Collins S., born April 24, 1819; died unmarried.
11. Catherine, born June 29, 1820; married Isaac Bray.



COLLEGES IN AMERICA.

TO-DAY there are 629 universities and colleges and 43 schools of technology in the United States. The total value of property, including grounds, buildings, machinery, apparatus, libraries, and endowment, aggregates \$342,888,361.

The total income for the year 1898-99 amounted to \$27,739,154, derived from the following sources: tuition and other fees, \$10,924,415; endowment funds, \$6,673,389; state and municipal appropriations, \$4,287,102; the United States Government, \$3,276,731; and from other sources, \$2,577,517. The amount invested for each student who is now enjoying these higher edu-

cational advantages amounts to \$2,500. The money, however, is invested wisely. It comes back to society with compound interest.

The youth of our land appreciate the modern educational advantages. There were during the scholastic year 1898-99, 147,164 men and women pursuing courses of study in our American universities, colleges, and schools of technology. Of this number 103,251 were pursuing studies in the liberal arts and applied sciences, and 43,913 were as professional students in law, medicine, and theology.

The ratio of students to the population numbered in 1872 only 573 to each 1,000,000 persons. In 1880 it had increased to 770; in 1890, to 850; in 1899 the number was 1,196.



THE DESERT AS SEEN THROUGH AN ARTIST'S EYES.

WHAT Ruskin has done for the Alps, Thoreau for Cape Cod, King for the White Mountains, Professor Van Dyke, in "The Desert," has done for the great Colorado,—Mojave waste,—our Sahara. Only he has done it better, yet not so well. For the view-point of the specialist in natural appearances it is admirable—an accurate, scientific report. The author is an art critic, trained to see, to analyze colors. The desert is an art-gallery to him, and perhaps as no other writer he has put us into possession of the facts of its infinitely changeful and wonderful appearance. If there is any fault, it is in the overcarefulness and detail of the report. He sees too clearly, too many things, and puts his thought often in a professor's way. Even the book itself, with its marginal paragraph subjects, smacks of the classroom. Yet there is power, poetry, and charm in it all. The awe, the death, the desolation, of the desert has settled over every page.

"It is stern, harsh, and at first repellent. But what tongue shall tell the majesty of it, the eternal strength of it, the poetry of its wide-spread chaos, the sublimity of its desolation! It is a gaunt land of splintered peaks, torn valleys, and hot skies. And at every step there is the suggestion of the fierce, the defiant, the defensive."

This is a bit of the writer's power, a glimpse at the desert picture. Such passages abound in the book: "The heave of the enormous ridge, the loom of the domed top, the bulk and body of the whole, are colossal."

It is a book to be read in bits. Its vigorous style, its burning imagery, its spirit of awe, is best appreciated by pages—not by chapters even.

The chapters upon the natural history of the desert have more scientific than literary interest, and yet even here is style and that close observation so rare in the anthropomorphizing nature-writers of to-day. A new view of plant and animal life comes to light in these treeless, waterless wastes.

But the value, the distinction, of the book lies in its picture of the desert, the vast, the burning, the fearful picture of death. We finish it with new sensations, new appreciations, with a new picture of our earth.



GENEROUS BENEFACTIONS.

J. S. Rodgers, of Paterson, N. J., leaves a bequest of \$6,000,000 to the Metropolitan Museum of Art in New York.

The value of gifts and bequests to the American colleges during the year 1898-99 amounted to \$21,925,436. The University of California received \$757,000; Leland Stanford, Junior, University, \$11,000,000; University of Chicago, \$786,624; Harvard University, \$1,544,330; Columbia University, \$518,667; University of Pennsylvania, \$510,658; Armour Institute of Technology, \$750,000.

BENEFACTIONS FOR 1900.

The public gifts and bequests during 1900 in sums amounting to \$5,000, or over, aggregate \$47,500,000.

The following table shows the contributions during eight years past: —

1893	\$29,000,000	1897	\$45,000,000
1894	\$32,000,000	1898	\$38,000,000
1895	\$32,800,000	1899	\$62,750,000
1896	\$27,000,000	1900	\$47,500,000
Total, \$314,050,000			

B e s t R e c e n t B o o k s

The mention of a book in this department is a guaranty of its superior merit

General McClellan, by Gen. P. S. Michie, is intrinsically interesting, full, complete; and it is so judicial and impartial in tone as to be practically the final word with reference to the subject. **Familiar Flowers of Field and Garden**, by F. Schuyler Mathews, is a handy, tastefully made, abundantly illustrated book dealing with the *familiar* flowers. The photographs from nature are beautiful, the drawings accurate, the text touched with poetry. One needs, however, another, fuller work for field use. The Systematical Index is valuable. **Familiar Trees**, by F. S. Mathews.

The charming birches on the cover are an index to the charm all through the book. We know of no other tree-book so delightfully done. If the colored pictures are a little off tone, this is more than balanced by their line accuracy. The two hundred drawings in black make identification easy. (D. Appleton & Company, New York.)

Great Religions of the World, written by eminent men of various faiths, will furnish an introduction to the study of the principal religions, and in a considerable measure provide the uninitiated reader with the basis for forming a sound

judgment as to their relative value. (Harper and Brothers, New York.)

Life Everlasting, by John Fiske, is a reassuring little book, which will be gratefully read by many from whose hearts the immortal hope has almost died out under the influence of materialistic thought. **The Teachings of Dante**, by C. A. Dinsmore, will awaken new interest in the great Florentine poet — not so much for the sake of his poesy as of his profound insight into truths which Mr. Dinsmore shows are dimly recognized by less comprehensive thinkers in our own day. Dealing with the past, it is really a book for the present time. (Houghton, Mifflin & Co., Boston.)

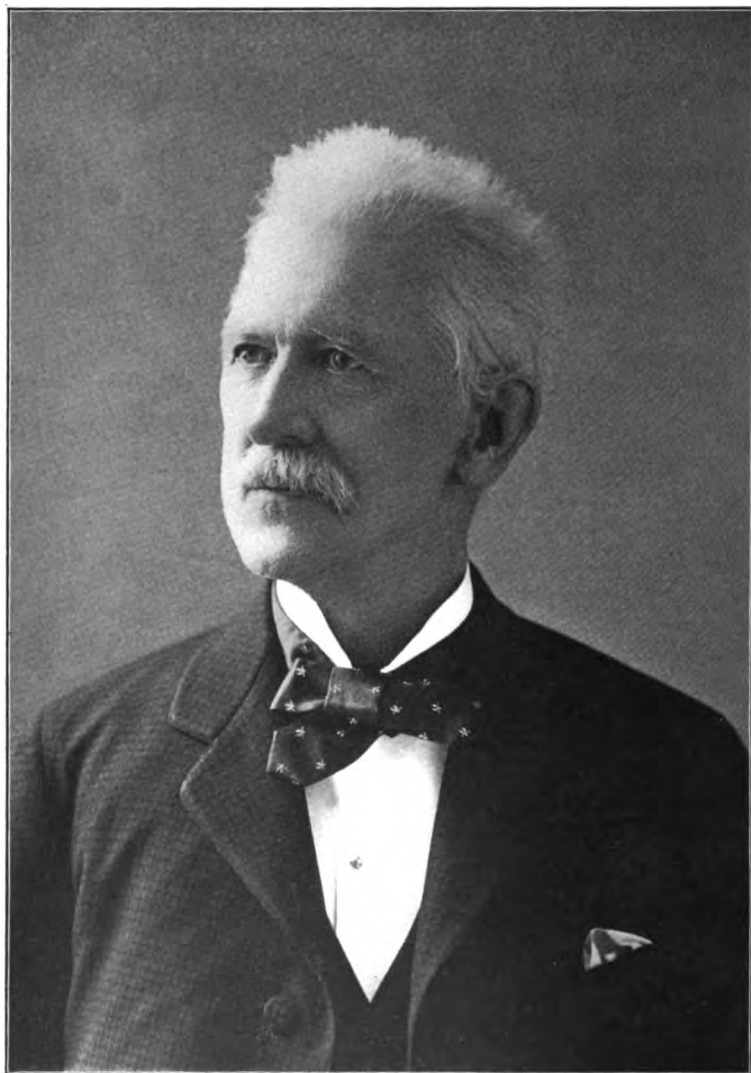
Aginaldo, a Narrative of Filipino Ambitions, by Edwin Wildman, is a trustworthy account not only of the much-lauded head of the Filipino insurrection, but of the military and civil situation in the Philippines from the day of Manila Bay to the present time. (Lothrop Publishing Company, Boston.)

Peter Abelard, by Joseph McCabe, is the only complete and trustworthy account of the great and unique theologian and his romantic and pathetic career. All clergymen and many intelligent laymen will find its attractive pages well worth reading. (G. P. Putnam's Sons, New York.)

Savonarola, by George M'Hardy, is a thoroughly readable, popular, yet accurate history and estimate of the great Florentine reformer and his times. **Anselm and His Work**, by A. C. Welch, is, like the preceding volume, one of the excellent series of the World's Epoch-Makers. Anselm was not so picturesque a figure as Savonarola, but he was more profound, and the Middle Ages cannot be understood without a knowledge of him, which this book will greatly aid the reader in securing. **The Early History of Syria and Palestine**, by L. B. Paton, is at once scholarly and popular, and being clearly written and furnished with maps, will prove a most use-

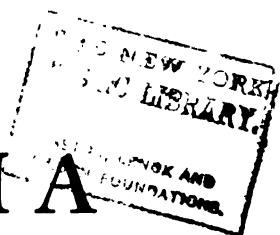
ful handbook. **The Messages of the Prophetic and Priestly Historians**, by J. E. McFadyen, is a successful attempt to retell the story furnished by the historical books of the Old Testament in accordance with the modern critical theories, with special emphasis upon its religious aspect. **The Great Epic of India**, by E. W. Hopkins, is a monumental work on the Mahābhārata, which, by an exhaustive study of the literary quotations or references in the epic, its relation to the Rāmāyana, its philosophy, and versification, aims to arrive at assured conclusions as to its origin and date. It is the completest extant refutation of Dahlmann's claim that the present form of the poem was its original one. **The Confederate States of America**, by J. C. Schwab, is a splendid example of historical scholarship, and will take rank as the authoritative work on the financial and industrial history of the Confederacy during the Civil War. **Essays in Historical Criticism**, by E. G. Bourne, is not so much an attempt to set forth the principles of criticism as it is an illustration of them in the study of American and foreign historical problems. The student of historical method and the general reader will find the book exceedingly valuable. **The Education of the American Citizen**, by President A. T. Hadley, contains a series of addresses and articles on social, political, and educational problems of the most vital kind. The book will stimulate many a citizen to work more earnestly for the public weal. **The Desert**, by J. C. Van Dyke. See article, "The Desert as seen through an Artist's Eyes." **The French Revolution and Religious Reform**, by W. M. Sloane. This is a really great study of religion and the revolution. The author has given his readers many original and valuable suggestions, and his philosophic insight, evident on every page, is so employed as to make his treatment of the theme luminous, graphic and powerful. (Charles Scribner's Sons, New York.)

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THE LATE JOSEPH H. CHADWICK

BOSTONIA



VOL. II.

JANUARY, 1902

No. 4

THE LATE JOSEPH H. CHADWICK.

AFTER an illness that confined him to his home at 20 Cushing Ave., Dorchester, less than three weeks, Major Joseph H. Chadwick, at the head of, and for a lifetime connected with, the lead business in Boston, died, January 3, aged 74 years and 10 months. He was a marked instance of a self-made man, for he was born in Boston in a home of poverty, though blessed with a Christian mother, through whose influence, it is believed, he was converted as a lad, and joined the Methodist Church. In his youth he gave evidence of the peculiar spirit of enterprise and concentration in business which characterized his entire life, by devoting the first hundred dollars he earned to paying a chemist to teach him all he could concerning lead. By strict attention to business, and by the manifestation of remarkable executive ability, he rose from one position to another, until, in the sixties, he was at the head of the largest lead business of the country, had amassed a competence, and lived in an elegant home in Roxbury. There the tragedy of his life came to him in the death of his wife, thirty years ago. Between them there was an idyllic love, which lingered with him as a tenderly romantic inspiration. To permanently honor her memory he built for her at Forest Hills Cemetery the finest mausoleum in New England, costing \$30,000. Prominent on his desk at his office during all these years her photograph has stood, as if to please her in the conduct of his business was his highest ideal. He leaves no family, an only daughter dying many years ago.

But perhaps he best revealed his greatness in business adversity. When apparently in assured prosperity he was stripped of his wealth and business. Creditors offered to settle for thirty cents on the dollar, but he would not accept it. Selling his elegant house, his paintings, curios, and carriages, he rented a small house at two hundred dollars a year, and began business again in a most humble way. He determined to retrieve his fortunes and pay every dollar of his indebtedness. Working early and late, with an unconquerable will and with his marvellous executive ability, he accomplished his purpose, living to consolidate the lead business of this city into one concern, in which he possessed a controlling interest.

For thirty years he had been a most useful and generous trustee of Boston

University, serving on the finance committee, and at one time giving \$50,000 to relieve the institution in a time of great distress. He was a generous giver to other causes, but scrupulously concealed his benefactions. Married men in his employ have never failed to receive a Thanksgiving turkey. He was for some years a member of Winthrop Street Church, but of late years has been connected with Baker Memorial Church, Dorchester, as a trustee, and has been its most generous supporter.

He was laid by the side of his wife, thirty years to a day later, in the mausoleum at Forest Hills.



THE PREPARATION FOR THE STUDY OF MEDICINE.

HOW should the physician prepare himself for the exercise of his calling — that calling so vital to the welfare of the community? It is a question inescapably to be asked; not easy to be answered in detail. Framing the answer to the question has occupied, and still occupies, many of the brightest minds of our country; and that not only in the realm of the college, the preparatory school, and the medical school, but, not less, in the halls of legislation, where the requirements that must be met, prior to the acquisition of a license to practise medicine in any given state, involve the most thorough study and discussion of what should go to the preliminary preparation of the physician for his work.

The time has definitely gone by when the physician can enter on the exercise of his calling when and as he wills. Not only public opinion, but the law, now has its say on the necessity of the physician being qualified for his work before he is allowed to begin it, with its implied appeal to the confidence of the community. Not so many years ago, any charlatan, who would, could put out a sign on any street-corner, advertising himself as a "doctor," thus fattening on gains accumulated at the expense of the public safety. The evil wrought by such as he, and by the not less dangerous sharper who carried the diploma of one of the "mills" whose sole requirement for a graduate degree was the money to pay for it, brought, in time, its own remedy. The public conscience, and through the public, the legislative conscience, was quickened to action; and now, in most states of the Union, the road to medical practice lies only through the strait and narrow door of rigid examination of the applicant's claims to the license he asks.

Distinctly good results have already been reaped from this reform. Certain, at least, of the grosser forms of quackery have been driven from the field. The so-called "colleges" which were little better than "diploma-mills," disgracing alike the cause of medicine and that of education, have been abolished — since the degrees in which they dealt are no longer of commercial

value. Since so many states require not only a degree from some institution of established reputation, before granting license to practise, but the satisfying of the examining board of the state that the applicant's degree represents an adequate amount of practical knowledge, it follows that a healthy competition is awakened among the medical schools, as to the showing, under examination, made by their respective graduates. And this, again, has raised the standard of college work and undergraduate achievement. Altogether, the establishment of state control of medical practice has, up to date, worked excellent results for the welfare of the community at large.

The permitting of state interference with the practice of medicine was, it is needless to say, not brought about without bitter opposition — not only from the class of charlatans whom it drove out of lucrative occupation, but from the large, and on the whole far from useless, class of well-meaning and alert defenders of the liberty of the individual. Thanks to the influence of the last, it was only after some argument that the public was brought to see that state regulation of the practice of medicine was no more an infringement of the rights of the individual than the establishment of state boards of health, with their stringent insistence on the cleanliness of individual premises, and their drastic measures for the insuring of the public health in seasons of epidemics; than the state supervision of articles of food, with the punishment for adulterations; than the establishment of quarantines, for the general good and safety, without abatement of them in cases where they bear hard on the convenience of the individual; or than in many other readily recurring instances, where public control of private affairs is tolerated for the greatest good of the greatest number. Under this head the regulation of medical practice has been brought, to a greater or less degree, in nearly all the states. As in the case of laws regulating most other phases of social and business life, the laws governing the practice of medicine differ widely in the different states. Of them all, the laws of Massachusetts seem conspicuous for good sense and simple fair play. Massachusetts demands examination of any applicant for a license to practise medicine within her borders. She asks simply of an applicant, Is he fitted to practise medicine? Has he the requisite knowledge? Where he obtained that knowledge she wisely assumes that it is not her province to inquire. It is the *possession* of the requisite knowledge, not the fact that it was obtained in such and such a place, nor after such and such a length of time, or under such and such methods of instruction, that is of importance to the Commonwealth, and which, therefore, the Commonwealth concerns herself with knowing. New York, on the other hand, insists, not only that the applicant for a license shall be a graduate of a medical school, but that he shall have had four full years of study *in* a medical school — not necessarily the same thing as four full years of medical study, which latter requirement would seem to be as far as any state can go in fairness to the

applicant for her license. Of this, more presently. It is to be hoped that in the not distant future the various states will effect such compromises between their respective requirements that something more like reciprocity may exist between them, in the matter of registration of medical practitioners, than is now possible.

As has been said, the natural and wholesome tendency of the laws governing the practice of medicine has been to raise the standards of medical education everywhere. A marked feature of the raising of these standards has been the stress, so much greater than formerly, now laid on the preliminary preparation for the study of medicine. More stringent preparation for the practice of medicine, in the thorough pursuance of medical studies; more stringent preparation for medical studies, in the acquirement of that class of knowledge that lays the surest foundation for medical study; — these have been marked and salutary results of the new laws regulating medical practice. How 'Utopian, for instance, would, even a score of years ago, have seemed that excellent article recently contributed by Dr. Frederic Lee to the *Columbia University Quarterly*, on "Preparation for the Study of Medicine"! Among the studies which Dr. Lee, in an argument admirably supported by sound theories, insists are all but indispensable to the making of the best type of medical student are English, French, Latin, German, physics, chemistry, and biology. To these he adds the training in laboratory work, which is so essential in fitting the sometime-to-be physician for the handling of things, and not merely the words that stand for things. In this connection, Professor Lee well says: "In the scientific training of the prospective medical student, the laboratory method should be made all-prominent. The prospective medical student derives a special advantage from practical work — not simply because of the fact that he obtains thereby a more rational training and a more vivid idea of the basal sciences, but largely because the method of all medicine, whether for the student or the practitioner, is pre-eminently that of the laboratory: the method of close observation and careful manipulation. No more unfortunate condition can be imagined than that of the student entering upon such work equipped only with the knowledge gained from books, and with no conception of the nature and importance of the method that confronts him."

To all these authoritative and just utterances on the technical preparation for medical study there should always be added a word on the necessity of the ethical preparation for the work of the physician. The student cannot too early be impressed with the truth that the physician deals not only with the human body, in the hour of its most primitive and vital exigencies, but with the human soul, and that at close range; and with veils torn away, and conventionalities laid aside. The counsel demanded of the physician, if he be a physician worthy the name, constantly oversteps the bounds of the physical

and trenches on those of the spiritual. If the physician is fitted by nature and training only to company with his patients so long as they dwell in the physical sphere of their being, and must deny them, when they call to him from the depths of their spiritual needs, then is the physician no physician, but a mere doctoring machine, who can never aspire to any high or deep success or usefulness. Spiritual discipline, consciously sought and intelligently profited by, is an essential part of the education of every true physician. The student must early master the truth that unless a man's whole nature be that of the healer, the mere technical knowledge of medical subjects will not make of him a physician.

The trend of preparatory work to-day is on a much higher plane than that of any previous time in the history of medicine. It cannot be raised too high, but care may well be taken that it be raised along sane lines. For instance, it may well be questioned whether the laws of New York on the subject, above referred to, do not go further than the object of all law — the safeguarding of the good of the greatest number — warrants. It may be wise and well to require four years of medical study as a preliminary to permitting a candidate to be examined for a state license to practise, Boston University School of Medicine counts it among the distinctions of her history that she was the first to make a four years' course of medical study compulsory as a pre-requisite to graduation. But that four years of *medical study* must necessarily mean four years of study *pursued in a medical school* seems a ruling altogether arbitrary, and made not in the interests of medical competency, but in those of what may be called an educational trades-unionism. It may often, indeed, put a premium on inferior, rather than superior, preparation in certain important studies. For instance, there is probably not a medical school in the country that gives a superior — one may say an equivalent — training in chemistry, biology, sanitary science, physics, and elementary anatomy and physiology to that which is given in the Massachusetts Institute of Technology. The first-year studies of most medical schools are largely confined to the branches above mentioned. Should a graduate student of, say, the Massachusetts Institute of Technology, bearing the certificate of its distinguished instructors to his proficiency in the studies above mentioned, not be admitted to advanced standing in any and every reputable medical school? He has had a year — usually more — of distinctively medical studies, — so recognized by their place in the first-year curriculum of the medical school, — and a year of better training in them than the medical school is able to afford him. Is he to be arbitrarily required to go again over the ground with which he is so familiar, and thus lose a year from his wage-earning life, with no commensurate gain to his training whatever? This seems paternalism carried to the point of tyranny. By all means four years of medical study, and a stringent examination at the end of them, to satisfy the state in which a candidate seeks to practise

that he has gleaned all necessary knowledge from his four years of medical study; but no arbitrary law that those four years must be passed, and the knowledge acquired, in any given place. The obvious injustice of this law should need no dwelling upon to the thinking mind. In yet another respect it is faulty in construction and unjust in application. It practically obliges the student, unless he wishes to lose a year from his working life, to attend the medical school of the university where he takes his bachelor's degree. If he does this, he can arrange, as is so constantly being done in colleges of the highest standing, to complete his academic studies in three years, though he does not take his degree till the end of the fourth year; and he then can enter the professional school of the university, and make his first year there co-incident with what would otherwise be the fourth year of his academic life. There is a kind of educational trades-unionism in this, very foreign to the spirit of our laws. Moreover, it tends to put a premium, as has already been said, on less perfect preparation, as compared to more perfect preparation, for medical study; for in our busy, democratic American life there are a myriad reasons, and all honorable ones, why a young man should wish to enter upon the practice of his chosen profession as soon as he is fitted to so enter. A year is a very serious consideration for such an one. Its arbitrary imposing may make the difference in his deciding to enter the medical school from the high school or from the college. To put the high-school graduate, on entrance to the medical school, on exactly the same footing as the college graduate, whose last years of college study have been intelligently shaped as preparatory years to the study of medicine, is to put a premium on high-school preparation, as differentiated from college preparation, in the eyes of very many practical young Americans. Let our laws be so framed as to require sound preparation for medical work. But let them make no arbitrary dictations as to where and under what methods that work is to be done.

It may be said that the law which we have just been considering is but a preliminary step to a law requiring that all candidates for admission to a medical school shall first obtain a bachelor of arts degree. We doubt, however, if any state will be able to pass such a law; and we have no doubt whatever that such a law would be to the last degree contrary to the spirit of American democracy. Let us advance the desire for college education in the community by every means in our power, and chiefly in encouraging the colleges to send out graduates of such character and attainments as shall impress the benefits of a college education on the minds of the public; but let us no more make a college education compulsory in any branch of public service than it is compulsory in the great public services of the army, the navy, or the political arena. A law that would shut from public service of any sort a possible Abraham Lincoln, a McKinley, a Grant, a John Hunter, and would fling its doors wide to any man whom money to buy a tutor's constant service can

"boost" through his final examinations, is not a law for the American people. Our doors to advancement have been, and so long as we are a republic must be, open to competency and acquirement, wherever and however attained. We have every right—we have imposed on us the duty—to ask of every man who seeks the right to serve the public, Is he competent? We have no right to minutely dictate the antecedent preparation for his proved competency. As educators, if we are to advance the cause of sound education, if we are to retain the confidence of the great, slow-thinking, common-sense American public, we must carefully avoid even the suspicion of educational arrogance, of intellectual aristocracy. The voice of John Boyle O'Reilly is the voice of the people for whom the laws are made, and who have the making of the laws and their unmaking, when he says:—

"Life is higher than gold-bought knowledge, whose price is
ninety, enslaved for ten;
My words shall stand against mart or college: this planet
belongs to its LIVING men!"

*John Preston Sutherland,
Dean of Boston University School of Medicine.*



COLLEGE RELIGION.

"TWO Centuries of Christian Activity at Yale" is a valuable record of religious life in one of the oldest of American universities. But it is much more than this, for the university epitomizes and reflects the world without. In the strength or weakness of the hold that Christianity has, at any period, on the undergraduate, there is a pretty accurate indication of the power of the pulpit and of the prevalence of genuine Christian doctrine and life.

There is a further value in such a record as the one before us in that it sheds much light on the general problem of moral and religious conditions in schools and colleges. The book is a distinct contribution to our knowledge of university life in America.

It is perhaps inevitable that the press should make prominent the occasional irregularities of a few students, while the main current flowing steadily onward passes without comment.

The bi-centennial of a great university offers an excellent post of observation from which to estimate the sweep and depth of the current and to view its movement from the beginning.

In common with nearly all American colleges, except those founded and maintained as state institutions, Yale had its inception in a desire to promote

pure religion. It is impossible to conceive a nobler purpose than that set forth in the charter,—that men might “be fitted for public employment both in church and civil state.”

No college in the land has realized to a greater extent its obligation to church and state ; and none has sent forth more well-equipped leaders.

The relation of the faculty to the student body has been unusually close through the whole history of the university, and the influence of the faculty on the religious life of the undergraduates has been most marked, due in large measure to the noble line of presidents.

Noteworthy, too, has been the influence of the class deacons. This office, more or less clearly defined, has been for a hundred years a unique feature of the college life ; for while the deacons represented the church to the students, they were chosen by the students, to whom they were primarily responsible, as leaders in various religious activities.

The work of this diaconate forms the connecting link between the simple but austere and rigorous religious life of the past and the more complex and comprehensive Christian activities of to-day. “The manifestations of Yale’s religious life are varied, but they may mainly be traced to three springs : the university church, the Young Men’s Christian Association, and that intangible thing which we call ‘atmosphere,’ that body of traditions, associations, and feelings inherited from a past rich in Christian culture.”

The religious condition to-day is more healthful than ever before. If personal religious experience is less intense, personal service is much more extensive. If revivals are less frequent and less powerful, various Christian organizations are more constantly effective. The youth of our colleges are reached by different methods than those that once were useful, and they give expression to their Christian life in other modes.

There is no occasion for pessimism. “The fact is that religious conditions at Yale,” we are told, “and especially in the college, where they receive the greatest stimulus, are wholesome and full of the vitality of youth. The Yale man has a simple, natural, abounding faith : faith in his country ; faith in his college ; faith in his own powers ; faith in God ; faith in Christ.” We believe the like is true of college men in general where the traditions of the past and the influence of the faculty are exerted as at Yale.

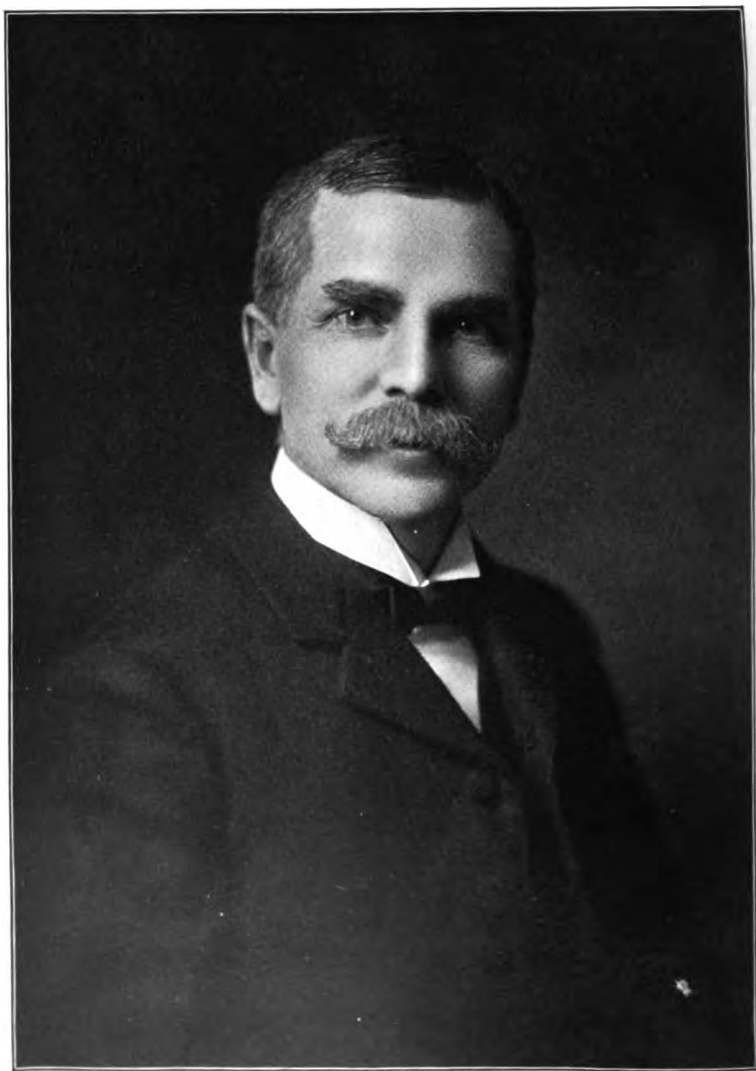
EDWARD THOMAS BURROWES,

A newly elected trustee of Boston University, was born in Sherbrooke, Canada, July 25, 1852. His parents emigrated from Ireland in 1845, and ten children were born to them in their new home.

In 1867, when the subject of our sketch was but fifteen years old, the father died, leaving the large family with scant resources. That the children might have larger opportunity, Mrs. Burrowes moved her family to Portland. Here Edward found employment in a crockery store, where he worked for five years, until he was twenty. Having saved a little from his meagre salary, Mr. Burrowes decided to go to Kent's Hill to school. By working diligently in all spare hours and during vacations he paid his way through the school, and in 1876 entered the class of '80, Wesleyan University. The strain of the hard study and work in earning his own way told on his health, and after a few months in college Mr. Burrowes returned to Portland.

He began at once to develop the business with which he had busied himself during vacations, — making screens for dwelling-houses. In this and the manufacture of car shades Mr. Burrowes has taken out twenty-four United States patents and by steady growth built up the largest and finest business of the kind in the world. The E. T. Burrowes Screen Co. was incorporated in 1892 and now has offices in the large cities of America, as well as agents across the sea. The royal palace of Italy has recently been supplied with these famous screens. Mr. Burrowes is also president of the Car Shade Supply Co. of Chicago.

Mr. Burrowes received a Christian training in his home. His mother was especially influential in forming his ideals and leading him into the fellowship of the Methodist Church. His grandfather was a class-leader under John Wesley, and all his sympathies have been developed toward this church. In the Chestnut St. Church, Portland, he has been an active worker for a number of years. Every interest of the church is dear to him, and he never refuses to carry his full share of the responsibility.



EDWARD THOMAS BURROWES, PORTLAND, ME.



LORENZO DOW BAKER, BOSTON, MASS.

LORENZO DOW BAKER,

Another new trustee, was born on Bound Brook Island, in Wellfleet, Mass., on March 15, 1840. He came from good Puritan stock. His father was Captain David Baker, and his mother's maiden name was Thankful Rich, a relative of Mr. Isaac Rich, one of the chief founders of the University.

Mr. Baker's boyhood days were spent at the Island District School and in boating and fishing. At the age of twenty-one he was placed in charge of the schooner *Robt. D. Rhodes*. His faithful services soon won for him the confidence of his employers, and he was promoted to the captaincy of a larger vessel.

He was engaged in the fishing and oyster business until 1870. During that year he visited Jamaica, and while there saw a great opening for raising tropical fruits and other products for the world's markets. He entered the new enterprise with energy and intelligence. He soon succeeded in establishing a large fruit trade, from which grew the *Boston Fruit Company*. He served as president of this company until 1899, when it became consolidated with the business of other fruit-producing countries under the name of *The United Fruit Company*, with a capitalization of twenty million dollars. This great corporation conducts a business of continental proportions. It not only owns many large plantations for growing tropical fruits, but has fifty steamers to carry its products to the markets of our great cities, from whence they are distributed to smaller cities and towns. Captain Baker is a director of the company, as well as manager of the Jamaica division, from which much of the fruit comes. The success of the company in building up such an extensive business is due largely to the industry, foresight, administrative economy, and indefatigable energy of Captain Baker, together with the co-operation of his son.

Captain Baker is an earnest Christian man. He is a loyal member of the Methodist Episcopal Church. Through the influence of his schoolteacher, Mr. Albert Gould, he united with the church. He married Miss Martha Hopkins, a daughter of Captain Thomas Hopkins. They have had four children, Lorenzo Dow, Joshua Hamblen, Martha Alberta, and Reuben Rich Baker. All the children are living and filling important positions in life. Captain Baker attributes his success to his wise choice of a noble Christian woman for a wife, and to the early consecration of his life to God.

His wise counsels and generous impulses combine to make him a worthy and valuable member of the Board of Trustees.

B O S T O N I A

PUBLISHED QUARTERLY BY BOSTON UNIVERSITY

Subscription price, fifty cents per year

Address all communications to

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THE PERIOD OF LEGAL STUDY.

A QUESTION which is causing much discussion among educators is the length of time to be insisted upon in a law-school course. Formerly but little attention was paid to this matter. Law schools were few in number. Even as late as 1870 the oldest law school in the country "conferred its degree after one year of residence upon persons admitted without any evidence of academic requirements, and sent from it without any evidence of legal requirements." No examinations were held, nor does it appear that any effort was made to determine how much time the student had really given to study, nor to ascertain how much knowledge he had acquired. At the same time examinations for the bar were generally very lax.

A great change has been made in these respects, and to-day there is a marked tendency both by the law schools and by the bar examiners to insist upon a fixed period of study. Examinations for the bar are placed frequently in the hands of a state board of examiners, so that uniformity of practice is secured throughout the state. All of the New England states, New York, and a considerable number of the other states now have such commissions, and the number is increasing year by year. These boards are accustomed to meet in conference annually, and thus again further stimulus is given toward promoting uniformity in requirements.

Some states already insist upon a certain minimum period of study, while still others strongly recommend it. The Massachusetts examiners say: "As to the length of time that should be devoted to the study of law, it is the opinion of the examiners that the minimum amount of study that should be given by the average student is three full years of continuous and exclusive study of the law, under favorable circumstances." In Michigan the rule reads: "All candidates for admission must have studied law for at least three years prior to the examination." So some law schools require three years of study, all in residence, while others do not insist upon so much.

A well-known authority upon legal education said, in 1895, "It is highly probable that in a few years the majority of the schools will have a three years' course."

At its annual meeting in August, 1897, the American Bar Association

adopted a resolution as follows: "The American Bar Association approves the lengthening of the course of instruction in law schools to a period of three years, and it expresses the hope that as soon as practicable a rule may be adopted in each state which will require candidates for admission to the bar to study law for three years before applying for admission."

In August, 1900, there was formed an "Association of American Law Schools," having as one of its professed objects the promotion of the three years' course of study. There can be little doubt that the time will soon arrive, if indeed it has not arrived already, when a course of three years will be recognized as the normal course for law schools of this country.

In this matter it may be doubted whether the unalterable rule is the wisest one. It is certainly true that some, by greater ability, or greater industry, or better previous training, or by all three combined, will acquire as thorough or even a more thorough knowledge of the law in a given time than will others. Some will learn more in two years than others will in three. A standard which insists that every student, irrespective of his ability or industry, shall spend at least three years in preparation disregards the personality of the student. If the examinations set at the law school or by the bar examiners were of such a character that only those of superior ability who have studied three years were able to cope with them successfully, there would be a good reason for insisting upon three years of study as a minimum, but the facts are otherwise. The examinations are such, generally speaking, that the applicant of good ability, industry, and prior education is expected to pass and can pass them creditably after three years of study. The exceptional student is able to prepare himself in a shorter time.

Upon this point the Massachusetts bar examiners say: "The examiners recognize the fact that natural ability and industry so vary that some students may in less than three years better fit themselves for admission to the bar than the average student in three years or more."

This question as to the length of time to be spent in the law school is but one phase of a broader question; viz., How much time must be given to securing a liberal and professional education?

For some years past the statement has been frequently made, especially by business men, that too much time was taken in preparing an educated man to earn his living. Ordinarily the student is about eighteen years of age when he enters college. Here he stays four years, to secure the degree of A.B. If he goes into business life he enters at the age of twenty-two upon work in which his competitors have been engaged since they were sixteen; or perhaps he enters a professional school, where he studies either three or four years more. Many law schools now require three years of study, as already stated, while some of the medical schools require four years. If he chooses a profession he is twenty-five or twenty-six years old before he is qualified to

practise, and the earlier years of the professional man are proverbially lean years.

This condition of affairs has attracted much attention. Various measures have been advocated to bring more satisfactory results. Some urge that a more thorough preparation be given in the preparatory schools, so that the pupil may be fitted for college at an earlier age. President Charles F. Thwing, among others, feels that this will be accomplished. Some also advocate the reduction of the ordinary A.B. course from four years to three. By adopting these two suggestions perhaps two years might be saved, and the graduate be prepared to begin his life-work earlier by so much. Many members of college faculties advocate this latter plan. In one of our oldest universities the matter has received careful consideration at the hands of a large Faculty, and the final vote upon the question whether the course for the A.B. degree should be reduced from four years to three was a close one. The suggested change was not made, however, for it was felt that it was not wise to depart from a long-established custom while any considerable number of the Faculty were opposed to it.

In this same university the candidate for the degree of A.B. is required to pass a satisfactory examination in a certain number of courses before he is qualified for the degree. In a recent report President Eliot says: "Nowadays many complete their studies for the degree of bachelor of arts in three years." Although they do not receive their degree at the end of the third year, they have done all the work required to obtain it, and in the fourth year they have leave of absence, under which they are at liberty to spend the year either in a professional school or elsewhere. Thus it is possible for the student, although he goes to a professional school where three years of residence are required, to obtain both the A.B. and the LL.B. degrees within six years from the time he begins his collegiate course.

Other institutions have so arranged or modified their courses that they tend to the same result. In some colleges courses in law are given in the Senior year, and in still others in both the Senior and Junior years of the academic course. These law courses are counted for the A.B. degree, and it is urged that they should be counted also for the LL.B. degree. In at least one jurisdiction students who have pursued these courses are credited on account of them with a certain period of law study when they come to apply for admission to the bar.

The Boston University Law School has established and maintains a course calculated to occupy profitably three years of study. Indeed, it was one of the first schools to do this. Undergraduates are urged to spend three years in study before applying for a degree. But the fact that some are qualified for graduation in less than three years is recognized. The effort is made to safeguard exceptions to the rule by requiring that such students shall have passed

two years in the school, and that they shall attain the honor rank. The latter requirement means that they must attain an average standing of eighty per cent in the required studies as compared with seventy per cent, which is the normal standard, and that they shall pass also in six electives, while a satisfactory standing in only three is exacted of three-year students.

This modification of the rule has been in force for several years, and it has been found to work well in practice. Is there any reason why it should not do so? A certain amount of work, a certain proficiency in prescribed studies, is required of candidates for the degree of LL.B. When this amount has been fixed why should it not be made possible for a student who has ability and industry to complete the work and obtain credit for doing so in a shorter time than is required by one less able or less industrious? Industry and ability are conceded to be prominent factors in the student's success at the bar, which he is about to enter. Why should they not be given due weight in the work of preparation?

Samuel C. Bennett.



GENEROUS BENEFACTIONS.

R. C. Billings, late of Boston, has left one million dollars in public bequests.

The alumni of Princeton University have subscribed \$170,000 for the erection of a gymnasium. The class of '79 has raised \$100,000 for a new dormitory.

President Raymond and the friends of the Wesleyan University are to be congratulated that \$125,000 has been pledged toward the erection of a new administration building.

Mrs. Jane Stanford has lately executed and delivered to the board of trustees of the Leland Stanford, Jr., University two deeds of grant and one deed of gift. The deeds of grant include the campus of about nine thousand acres and the Stanford residence upon California St., San Francisco, which eventually is to be used for educational purposes. Mrs. Stanford has now given the equivalent of over \$25,000,000 to the university.

Robert Lebaudy, a French multi-millionaire, offers \$1,000,000 for the establishment of a French industrial school as an integral part of the University of Chicago. The purpose of the school is the systematic study of American industrial and business methods. Two hundred graduates of French colleges will be sent over each year to avail themselves of its advantages. Free scholarships will be provided and all expenses paid by the French Department of Education.

One of the most munificent propositions to further the cause of higher education was made by Andrew Carnegie to President Roosevelt. He offers to make a donation of \$10,000,000 to the United States for the purpose of establishing a national university in Washington. The idea is to supplement the educational institutions already established by giving postgraduate students an opportunity for advanced study and research. There are at Washington splendid educational resources. The means for unlimited original investigation will be utilized, and capable persons will be trained as great teachers to help in the diffusion of scientific knowledge.



TRAVELLING FELLOWSHIP.

THE Bureau of University Travel has established a travelling fellowship in classical archæology, and has invited the co-operation of President Eliot of Harvard in the selection of a suitable person. The conditions of the fellowship are that the holder shall be a graduate of an American college and eligible for admission to the American school of classical studies at Rome. He must, too, have decided upon archæology as his life-work, and have attained marked proficiency in the usual preliminary studies. He will be expected to travel in Europe, under the direction of the bureau, during the summer following his graduation from college, and the year following his appointment to the fellowship must be spent in the school at Rome. During the next year he must place his services as an archæologist at the disposal of the bureau for a period of thirty days in the spring and ninety days in the succeeding summer.

The fellowship gives to the holder all travelling expenses, and five hundred dollars with which to pay expenses during the nine months of study in Rome.



IS THE AMERICAN COLLEGE ABOUT TO ABDICATE?

IN all probability the history of education has never furnished an instance of self-abnegation equal to that of the modern college. This is true though the outcome was unforeseen; for when the inevitable came the college accepted the situation without any apparent disturbance of its equanimity.

The movement began when the standard of admission to the college Freshman class was gradually raised, and was practically completed when it reached its present height. When a youth has spent four years in the high school prepar-

ing for college entrance examinations he naturally wishes that the four years of college work might be abbreviated. In response to this very natural demand the college failed to make the requirements for the A.B. degree so high that four years would be absolutely required, but fixed them at a maximum which could be met by very large numbers in three years. In other words, the college has practically yielded the point that of seven years in the high school and college it is just as well that four should be spent in the former and three in the latter as that three should be spent in the former and four in the latter. This must be very flattering to the corps of instructors in the high schools, but it is anything but complimentary to the college faculties, which, it used to be supposed, were constituted of men whose attainments were far above those required for preparatory work. It also practically admits that it is just as well for the youth to follow the methods of instruction employed in the high school as those of the college.

These are concessions of a far-reaching character; but they do not tell the whole of the story. Many modern colleges allow a considerable portion of the work required for the bachelor's degree to be elected from those departments which shorten the succeeding professional or technical course by one year. In such colleges the student has but about two years of actual work with the college faculty, so that the college course is practically reduced to two years. Meanwhile the high school at one end and the professional or technical school at the other require the full number of hours of the kind of work suitable for securing their certificates or diplomas. In other words, while the high-school course becomes increasingly difficult, and while the professional schools are increasing their requirements and lengthening their term of study by adding, in some cases one, in others two, years, the colleges are content to play second fiddle.

But still the story is not complete. For the theory upon which the college goes in its gradual abdication is that the object of education is to fit students for the practical duties of life. On this theory it is indeed a matter of indifference whether the student is in the college or in the professional or technical school. But while this theory is working the ruin of the college as a means for imparting general culture, the schools of technology are more and more providing for such culture. Verily, the college of to-day cannot be charged with the sin of jealousy. Whether this spirit of generosity will end in the total annihilation of the college as such remains to be seen.

C. W. Rishell.

Best Recent Books

The mention of a book in this department is a guaranty of its superior merit

Wild Life Near Home, by Dallas Lore Sharp, is not only most pleasing in style, and charming in its illustrations and whole make-up, but also a careful study of the habits in summer and winter of birds, rabbits, opossums, musk-rats, fishes, and other animals, and even of mushrooms. Boys and girls will like this book as well as men and women, and it will make them more observant as well as more humane to read it. It is full of life and fire from cover to cover. We can only feel regret for any who miss the reading of this book. **Woman and the Law**, by G. J. Bayles, of Columbia University, sets forth the principal laws relating to women in the United States and in the individual states under the general heads of domestic, property, and public relations. It is a very useful book for all, but especially for women, who wish to know the legal status of woman in all her relations in life. **Woman in the Golden Ages**, by Amelia G. Mason, presents in an attractive manner the information an inquiring mind seeks relating to women in the golden ages of Greece and Rome, and in the period of the Renaissance. Valuable chapters, especially, are those on "Woman in Greek Poetry," "Glimpses of the Spartan Women," "Some Famous Women of Imperial Rome," "The Learned Women of the Renaissance," and "The Literary Courts and Platonic Love." (The Century Co., New York.)

Alfred Tennyson, by Andrew Lang, is especially valuable just because it is written by Mr. Lang. Its chief interest lies in his estimate of Tennyson's poetry, and this is a great interest. But besides this it is an excellent brief biography, exhibiting as it does Tennyson's

poetic development. (Dodd, Mead & Co., New York.)

A History and Description of Roman Political Institutions, by F. F. Abbott, affords just what the title suggests, both a history and a description. But these two features are kept entirely separate, so that one can follow the history or the description, as one prefers. It is in some respects an awkward arrangement; but it meets the needs of various readers. (Ginn & Co., Boston.)

The World Before Abraham, by H. G. Mitchell, provides us with a critical introduction, explaining and defending the newer views of the origin of Genesis, and a translation of the first eleven chapters of Genesis, with commentary. The book is well done, and any one desiring to know how a higher critic interprets the early chapters of Genesis can find out here in a brief compass. **The Rational Basis of Orthodoxy**, by A. W. Moore, is, on the whole, a readable exposition of evangelical Christianity. It is sane and thoughtful, successfully uniting liberality with conservatism. The cultured layman will find it an eminently edifying book. **The Ethnic Trinities and Their Relation to the Christian Trinity**, by L. L. Paine, professes to be a chapter in the comparative history of religions. It is brilliant and taking in style, and fairly learned in content. On the other hand, it is rather generously sprinkled with over-confident, ill-sustained, and erratic statements, as may be seen in the interpretation of Hebrews, the declaration that the Origenistic doctrine that Christ paid a ransom to Satan remained the unchallenged doctrine of the Church up to the time of Anselm

and Abelard, and the reiterated statement that evolution is all true or all false. In all candor it must be said that the book is rather marvellously related to its birthplace. (Houghton, Mifflin & Co., Boston.)

The Stars: A Study of the Universe, by Simon Newcomb. The ability to condense the vast amount of information contained in this book into so small a compass and yet to make the book enjoyable as literature is possessed by few. But Professor Newcomb has succeeded in making his book a treasure-house of fascinating knowledge. The numerous illustrations are thoroughly helpful. To the lay inquirer the book seems to leave nothing to be desired. **The Passing and the Permanent in Religion**, by M. J. Savage, will please most Unitarians and prove thoroughly obnoxious to the orthodox. The book is written in Dr. Savage's most trenchant style. He knows how to strike hard blows at what he conceives to be falsehood, and he has used this skill here. The standpoint of this reviewer is so diverse from that of Dr. Savage as to make further characterization unwise. **The Doom of Dogma and the Dawn of Truth**, by Henry Frank, is the alliterative title of a book that will satisfy only those vague minds which can be content with vague thoughts. It is not scholarly, though it pretends to be so, and may deceive the unscholarly by its pretense. Still it is a fair illustration of the thinking of a large class of people who regard themselves as specially gifted with insight. **Two Centuries of Christian Activity at Yale**, by Various Authors. See article entitled "College Religion." (G. P. Putnam's Sons, New York.)

Alexander Hamilton, by James Schouler, and **Henry W. Longfellow**, by George Rice Carpenter, among the Beacon Biographies, which whole series is a blessing to busy men. Each volume is so small that it can be carried in the pocket, and yet gives the main facts in the life of its subject, combining accuracy, sympathy, and sustained interest. (Small, Maynard & Co., Boston.)

Essays and Addresses, by Augustine Birrell, will be read with pleasure on account of the author's engaging style, of the themes chosen, and of their piquant treatment. **Mohammed and His Power**, by P. DeLacy Johnstone, one of the World's Epoch-Makers series, gives in small compass about all that is known of Mohammed and Mohammedanism, including its rise, relation to Judaism and Christianity during the lifetime of Mohammed, and its peculiar doctrines, with an analysis of the Koran. Mr. Johnstone's transliteration of Arabic words may be correct, but we wish he had contented himself with that in ordinary use. The book is to be highly commended. (Charles Scribner's Sons, New York.)

Constructive Studies in the Life of Christ, by E. D. Burton and Shailer Mathews, is an attempt to introduce something of the spirit of scientific historical research into the study of the Gospels. The book attempts only to guide the student, and leaves it to himself to construct his own life of Christ on the basis of a thorough mastery of the Gospel material. The purpose is praiseworthy, and the success of the book, now in its third edition, indicates that it is practicable. (University of Chicago Press, Chicago.)

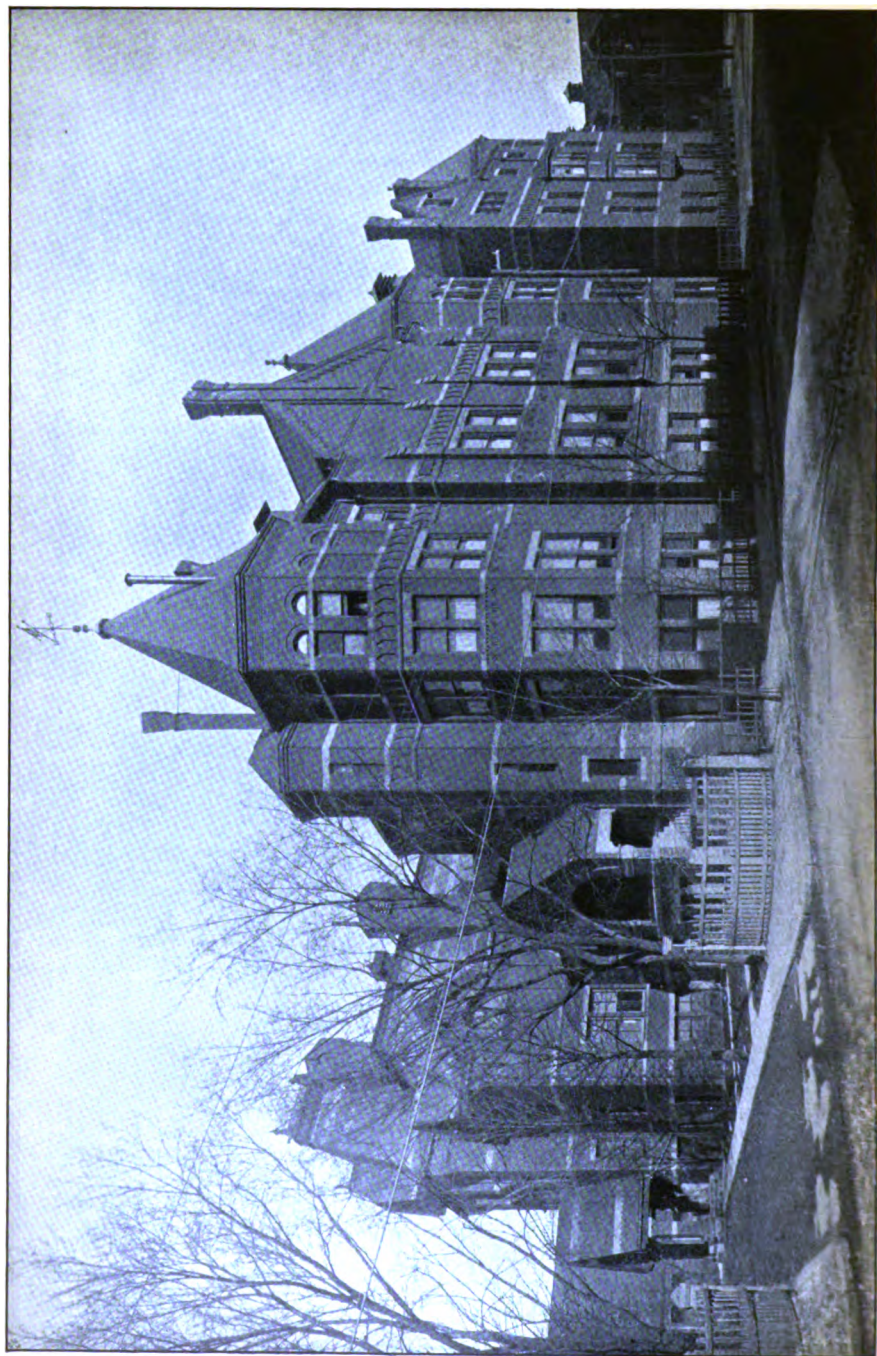
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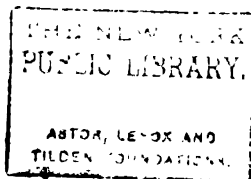
Where shall the scholar live?
In solitude or in society?
In the green stillness of the coun-
try, where he can hear the heart of
Nature beat, or in the dark gray
city, where he can feel and hear the
throbbing heart of man? I make
answer for him, and say, In the
dark gray city. LONGFELLOW



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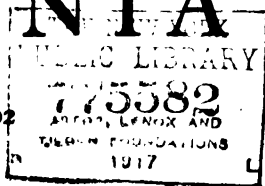
MASSACHUSETTS HOMEOPATHIC HOSPITAL.



BOSTONIA

VOL. III.

APRIL, 1902



No. I

MASSACHUSETTS HOMŒOPATHIC HOSPITAL.

THE Massachusetts Homœopathic Hospital, a cut of which is found on another page, was incorporated in 1855, seventeen years prior to the organization of Boston University; but its history has been so closely identified with the growth of Boston University School of Medicine that we feel justified in calling attention to the work it has done. Its medical staff is composed of physicians most of whom are members of the Faculty of the school, and the clinical facilities offered by the hospital are placed at the disposal of the Faculty.

This hospital began its existence in connection with the Boston Homœopathic Dispensary, in a private house on Burrough's Place, near the centre of Boston. It soon outgrew these inadequate quarters, and what was then considered a commodious building was erected on land bestowed by the city on East Concord, Albany, and Stoughton Streets. This building was completed and occupied in 1876. Its maximum capacity was forty-two patients; it had no rooms for surgical operations, and none for pathological work. The surgical operations were performed in the anatomical amphitheatre of the School of Medicine, and this was continued for years. During the past quarter of a century surgery has been practically revolutionized; and the hospital facilities have kept pace with the evolution of surgery. To-day one entire floor (5,280 square feet) is devoted to the performance of surgical operations, rooms being set apart for anæsthetizing patients, sterilizing instruments, etc. The amphitheatre is finished in marble and iron, so as to be easily rendered aseptic, is excellently illuminated, and has a seating-capacity of about one hundred and fifty. In this amphitheatre all sorts of operations are performed, and students are in attendance at the clinics at least twice every week. The importance of the clinical facilities may be estimated from the fact that upwards of 1,700 serious surgical operations are annually performed.

The need for a Maternity Department had long been realized, but it was not until 1897 that such a department was opened. In this case it was necessary to obtain a building aside from the hospital, and one was found on West Newton Street, overlooking Blackstone Square. It is under the general management of the hospital, and internes selected from the graduating class serve for periods of six months each.

The hospital furnishes not only material for clinical teaching which is of service to Boston University School of Medicine, but four internes are needed annually to do hospital work, and these positions are open to and almost invariably occupied by graduates of the school.

The hospital has kept in touch with the development of photographic, X-ray, and kindred work; and special rooms are set apart for this work. For years the work of the hospital was done without a pathological department; now a pathological department has come into existence, which is of very great service to both institutions.

As evidences of the growth of the hospital, it may be stated that twenty-five years ago the maximum capacity was forty-two; it is now two hundred and twenty-five; in 1876 three nurses were able to do the work most of the time; to-day a corps of seventy is constantly on service. A training-school for nurses has long been in operation. In order to make available the entire hospital space for distinctively hospital uses, a nurses' home was built in close proximity to the hospital, and completed for occupancy in 1897, at an expense of \$75,000, the building being the munificent gift of Mrs. Ann White Vose.

The original staff comprised eight members; to-day the entire medical staff comprises forty members. The administrative work of the hospital calls for the services of a director, assistant director, and several clerks.

In 1890, on account of the increased charitable work done by the hospital, an appeal was made to the state for aid. It resulted in an appropriation from the state of \$120,000. The cost of the hospital as it stands to-day represents a value of about \$500,000. Friends of the institution have very generously and liberally endowed it, yet the increasing work of the hospital ever demands further aid along this line.

The unity between the hospital and the school, though not of legal enactment, is peculiarly intimate; and the advantages the hospital offers to the school are inestimable.



EDUCATION IN THE PHILIPPINES.

UNDER the Spanish régime the education afforded the Filipino was very meagre. In some of the towns schools were established, but the principal, and sometimes the only, subject taught was church doctrine. The "maestros" received a salary from the provincial government, and they also collected fees from the richer pupils. In Manila there were higher schools, under the control of the Church. These taught Latin, Spanish, and church doctrine. They were very expensive and very exclusive. The highest institution of learning was San José College, and it has a considerable reputation.

The present educational department of the islands is in charge of Dr. At-

kinson, and his headquarters are at Manila. About a dozen division superintendents are under him, and the headquarters of each one are at the capital of his most important province. Each province has a deputy superintendent, who distributes the supplies and reports to his superintendent the progress of the different schools.

It is the intention of the department to establish a high school in nearly every province. Several industrial schools are also planned and special effort will be made in these to promote the study of agriculture. After these are in operation one or more colleges and universities will be established.

In addition to these a month's normal-school session will be conducted in every province for the instruction of the native teachers. This session will occur during the annual vacation. Each American teacher will be detailed for such work every two years, and will receive no extra compensation.

The school year continues nine months. During this time four and a half hours a day are spent in teaching the pupils, and one hour in the instruction of the native teachers. In many towns the American teachers conduct evening schools three times a week, and for this they receive extra pay.

At present nearly a thousand American teachers are here, a large number of whom are distributed singly over the archipelago. Some of these have been in the islands a year. Five hundred and forty came last August on the transport "Thomas," and the rest have come at various times since then. Consequently, almost the required number is here, and future enrollments will be made largely among the natives.

There are already several hundred Filipino teachers employed. Many of these had received only three or four months' instruction in English before their engagement; but as they now receive daily instruction they constantly become more proficient. In a few years the schools will probably be taught chiefly by the natives.

In many cases the Filipino is nominally the principal of the school, while the American is called a teacher of English. However, the latter is, in the words of Dr. Atkinson, "the power behind the throne"; and although the "throne" is not very conspicuous, it is necessary that he should be the "power." The native teaches the primary subjects, but in the English language so far as possible, for it is the aim to make our own tongue the predominating element in all the school work.

As it was contrary to long-established custom for girls to receive instruction from a male teacher, many girls' schools have been established. This old custom, however, is fast disappearing, and in many towns both sexes have already begun to attend the same school and study under the same instructor.

As yet, there is no universal compulsory school law, but one will doubtless be enacted as soon as the conditions favor such a step. Already several

towns have passed a local law, and others are constantly following their example.

The teacher is given considerable freedom in his method of instruction. This is necessary, because each "pueblo" has its peculiar characteristics and the superintendent is unable to make frequent visits. As a rule, however, the objective method is employed. It is often said that ignorance of the language is detrimental to the teaching ability of the American. Experience, however, does not seem to verify such a statement. By beginning with objects which the pupils see and know the teacher can lay a foundation. He can then enlarge upon the subject by means of the knowledge the pupils have already obtained, without employing the medium of their imperfect language.

The success already attained is encouraging. It is doubtless true that the Filipinos as a whole already know more English than Spanish, and more of other subjects than they could ever hope to learn under former conditions. They are very anxious to learn, and although they did not know how to begin, the way has been pointed out to them and they have started to walk in it with a will. But the success educationally is not all. The Filipino has learned that the United States intends to make good all promises, and that she has his welfare at heart. The regiment of teachers has doubtless done more to pacify the native than several regiments of soldiers could do. It is the ideal kind of warfare.

There is much discussion over the question of the time necessary to engraft the English language on these islands. Of course it will not be universally spoken for many years to come, but there seem to be the following four reasons for its rapid progress. First, the many dialects render it impossible for the natives to communicate readily with one another, and so some common language is needed. Second, the Spanish language is not well enough known to serve as a general medium of communication. Third, the various dialects are practically unwritten languages, and hence general communication cannot readily take place even among those who speak the same dialect. Fourth, a large percent of the subjects that the Filipino will take up will be studied in English, and so he will naturally use this language in communicating his knowledge to others. Of course these reasons presuppose advancement in knowledge and industry under the American government.

The American teacher is expected to be, and should be, something more than a teacher of English. In the first place, he should be a diplomat. In many cases when he arrives at his destination he finds no schoolhouse. He must see to the construction of a building and be prepared to meet wisely the many emergencies that arise. His success often depends on his cordial relations with the "presidente" of the town.

He should take an interest in the natives and in the town as a whole. In fact, he ought to do all he can to develop his station along broad American lines.

He should also be an agent of moral reform. The code of morals in vogue among the natives needs considerable modification, and the American can do much to help this work along. The people are very imitative; and by example as well as by precept the right man can do a vast amount of good.

The education of the Filipino involves something more than instruction in arithmetic, geography, and English. It is the true American education, physical, mental, and moral, that is needed; education in industry, the branches of learning, and reform. Its success has already been made certain; but the work will never be quite complete until it makes the Philippine Islands a monument to the faithful, unselfish devotion of a Christian nation.

F. E. Hemenway.



ONE COLLEGE THAT HAS NOT ABDICATED.

A PROTEST against the abdication of the American college is furnished in the actual working plan now in force at the College of Liberal Arts of Boston University. Some of the principles in education which have been steadfastly held by its Faculty are the following:—

1. Certain values must be included in the courses of study which lead to the A.B. degree. After all the discussion of the past quarter of a century or more in regard to what constitutes a liberal education, this Faculty has not been moved from the conservative position, and has continued to maintain that a certain amount of Greek, Latin, English, French, German, mathematics, and philosophy is necessary for the attainment of the first degree in arts.

2. Four years are necessary to win this degree; the same time is also required to gain the Ph.B. or the Litt.B. degrees. This principle is the standard, as far as the time element in a college course is concerned. Only in rare exceptions—for those who easily master the courses taken, and, without mental strain or physical detriment, are able to do an unusual amount of work—is it permitted any one to be graduated after three years of college work. This method of dealing with the question of a shortened course is considered far better than to open the flood-gates and invite an indiscriminate scramble for degrees by students the most of whom need a full quadrennium for their college training.

3. Fully one-third of the student's college work is selected for him by the Faculty; in the remaining two-thirds his own tastes, constitutional abilities and disabilities may be consulted in the free selection of courses. With good advisers at hand to assist in the choice, he is made largely responsible for the election of more than one-half of his mental food. This seems like a fair adjustment of the elective to the non-elective system in the make-up of the course

which an immature person pursues. Most students are immature. The very fact that they are in college implies that they need guidance, instruction, intellectual prescriptions.

4. Boston University has so far maintained that the professional schools shall not take from the college a part of the full quantum of work required for the baccalaureate degree, and apply it towards a professional degree. Serious inroads have been made upon the distinctiveness of college work in some universities by the contrary policy. The pressure is great which has, in certain influential quarters, forced this concession that counts some undergraduate work towards an advanced degree.

Young men are in haste to enter upon remunerative professional work; many of them are poor; debts accumulate. The times are rushing; and students catch the spirit of the competitive business world. The clamor which has been made by young men eager to gain a "rush seat" among the "elect" of the professions has reached the ears of the authorities in the institutions that fall in with the hurrying pace; and, lo, the collegiate hands over to the professional department something like one-fourth of its work, to be applied to an M. D., an LL.B., or an S. T. B. The institutions which have held that four years of college study should precede the work of the professional school do so for two substantial reasons. One is that the man himself may be full-grown intellectually by the time he begins to specialize for his profession; and the other is that the profession may not suffer at his hands by an attempt to do his chosen work without a full equipment, both in a liberal amount of fundamental learning and in the power which comes from a prolonged mental discipline. How long such colleges as this may be able to resist an increasing volume of pressure for shortening the period set down by the old régime for turning out ministers, doctors, and lawyers it is difficult to foretell. There is a current, strong and persistent, which tends towards a serious concession to the utilitarian dogmas in education. Such dogmas are not relished here.

Elementary Greek has within a few years been brought into the circle of college studies. One of the oldest German universities has recently offered it for the first time. This is a change which is working in the same direction as that just outlined; for it elevates to collegiate rank a study which has been considered a thing for secondary schools, as the other lifts college work to professional dignity and value. Both these movements indicate one thing very distinctly, — an acceleration in the progress a student may make in his education for life-work. He shortens his probation as a *learner*, and sooner becomes an *earner*.

The conservative position in regard to these tendencies and the legitimate function of the college seems, for many reasons, to be safe and defensible. There is a period in the life of every maturing youth (boy or girl) which most fitly belongs to the college. It is a border-region between childhood and matu-

nity, to be sure ; but, for that very reason, it is immeasurably important. The college can no more renounce its duty to our youth in this period of development than the youth themselves can ignore the years in which formative processes are going on. The college ought to be consecrated to just this work, without shortening its course, without compromise, certainly without "abdication" of any part of its work. It is more important to stock the young mind with the fundamentals for character and life than it is to teach the special art of any profession — even the most sacred.

W. E. Huntington.

College of Liberal Arts, Boston University.

Best Recent Books

The mention of a book in this department is a guaranty of its superior merit

Financial Crises and Periods of Industrial and Commercial Depression, by Theodore E. Burton, is the most comprehensive work on this subject that has yet appeared. It deals with the phenomena of crises, the causes and the remedies. Especially interesting and useful are the chapters on crises in the United States, and the appendix, giving the opinions of leading economists and publicists regarding the causes. The book contains an excellent bibliography. **Britain and the British Seas**, by H. J. Mackinder. See article entitled "A Twentieth Century Traveller's Guide to Britain." (D. Appleton & Company, New York.)

Deafness and Cheerfulness, by A. W. Jackson, while dealing with a practical rather than a scholastic theme, is, nevertheless, of such value from a scientific standpoint as to deserve mention here. We give it words of commendation only. **Maids and Matrons of New France**, by Mary Sifton Pepper, will surprise many readers with its revelation of the part women performed in the settlement of the present British possessions of North America. It is narrative and biographical rather than philosophical, but it is exceedingly entertaining and instructive. (Little, Brown and Company, Boston.)

Swiss Life in Town and Country, by Alfred T. Story, is based upon the prolonged and careful study by the author of Switzerland and the Swiss people. It is an outline of Swiss history and an analysis of the domestic and public life and activities of the people as affected by history and physical conditions. It will satisfy the busy man and whet the appetite of the student. **Mediæval Rome, from Hildebrand to Clement VIII., 1073-1600**, by William Miller, is chiefly a history of the relations of Church and State during the period covered. This is what it ought to be, for this was the history of mediæval Rome. Without pretending to be original, it is none the less thorough and accurate ; and while popular in style, there are few who will not gather considerable stores of information from its pages. The book is finely and copiously illustrated. (G. P. Putnam's Sons, New York.)

Culture and Restraint, by Hugh Black, the famous Scotch preacher, is an animated and forceful discussion of the claims of æstheticism on the one side and of asceticism on the other. Mr. Black regards both ideals as defective when taken singly ; but he justly holds that if both are purified of their errors and the residue combined as Christianity combines them they form together the true ideal

of life. It is a sane and altogether useful and pleasing book. (Fleming H. Revell Company, New York.)

Immanuel Kant, by Friederick Paulsen. We desire to call the special attention of teachers to this book. It is one of the best works on the great philosopher and his works. It gives a sufficient sketch of his life and also a good outline, exposition, and criticism of his leading ideas. Misconceptions are not lacking; but the total impression given of Kant's work and its significance is correct. The value of the book becomes more apparent the longer it is studied. **Philosophy of Conduct**, by George Trumbull Ladd, is, like all the works of this author, a valuable contribution to knowledge. There are few, even among professional readers, who would not gain something from reading it. It may be questioned, however, whether the author, in his zeal for rigorous loyalty to the moral ideal, always fully realizes the indeterminate character of many practical problems. **India, Old and New**, by E. Washburn Hopkins, one of the two greatest Indianists of America, is solid and scholarly. Its dozen dissertations relate to the literature, economics, sociology, sanitation, and religion of India. The chapter on "Christ in India" discusses most instructively the alleged parallels between Christianity and Buddhism, and also those between Chris-

tianity and Krishnaism. It alone is well worth the price of the book. **Reconstruction and the Constitution**, by J. W. Burgess, is a continuation of his valuable studies in American history. The book will be an indispensable contribution to the apparatus of the younger historian and student, and at the same time a stimulating study for those who, by their more advanced age, were permitted to participate in the work of reconstruction after the Civil War. **The Apostles' Creed**, by A. C. McGiffert, deals with a theme which has received much attention from expert scholarship in recent years. The author is careful in investigation and independent in thought; and while some of his conclusions may be open to challenge, his book as a whole can hardly fail to be rated by competent readers as a very worthy monograph. (Charles Scribner's Sons, New York.)

Russian Political Institutions, by Maxime Kovalevsky, gives a clear and readable account of the internal development of Russia from the beginning of its history to the present time. The book is a welcome contribution to historical literature, as no previous work in English covers this ground. It is, however, a book for the special student rather than the casual reader. (University of Chicago Press, Chicago.)



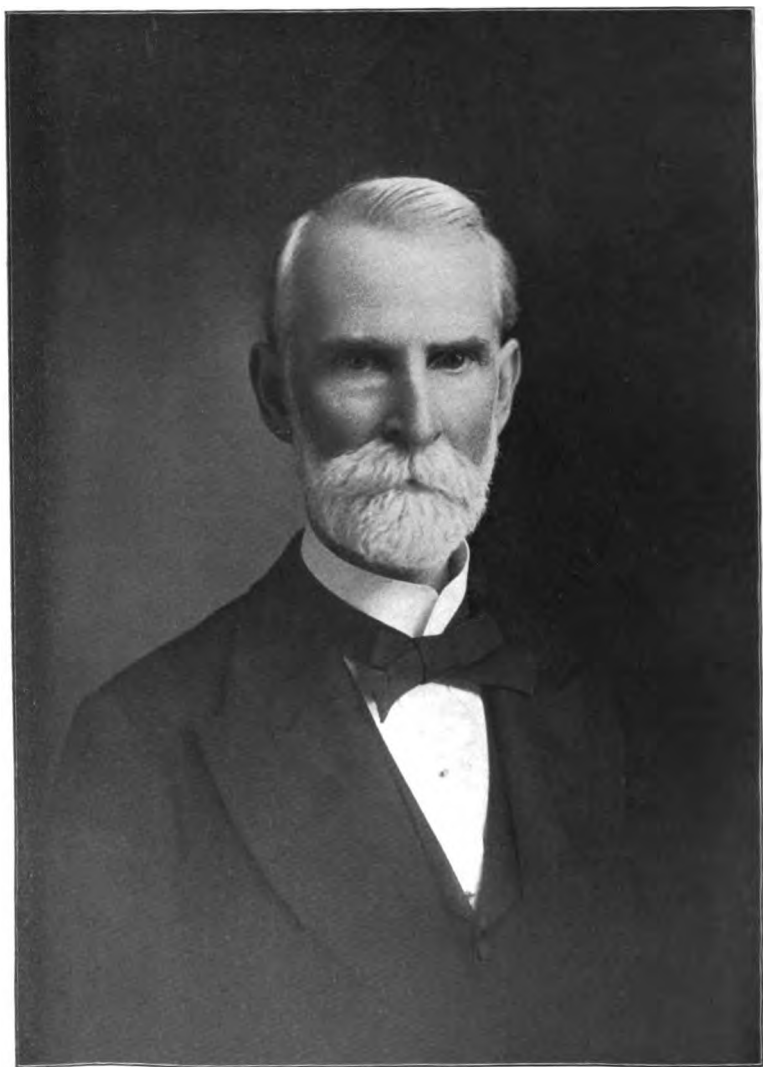
The great loss sustained by the University in the death of the Hon. Alden Speare occurred too late to receive proper recognition in this number of *BOSTONIA*. In the July number a portrait will be presented, with a sketch of his life and of his important services to the University, of which he was an Associate Founder.



Special attention is called to the article by Dean Huntington which was called forth by an editorial in the January number entitled "Is the American College about to Abdicate?" Dean Huntington shows that the College of Boston University is not of the class at whose policy our editorial was aimed.



MRS. ISABEL POLAND CUSHMAN.



ROSWELL RAYMOND ROBINSON.



JAMES NOEL BROWN.



THE GOSPEL "TEAM."—SCHOOL OF THEOLOGY.

BOSTONIA

PUBLISHED QUARTERLY BY BOSTON UNIVERSITY

Subscription price, fifty cents per year

Address all communications to

Professor CHARLES W. RISHELL, Editor, 12 Somerset Street, Boston, Mass.

Entered at the Boston Post-office as second-class matter.

THE consolidation of BOSTONIA and *Boston University Notes* was effected by order of the Trustees at the suggestion of the editors and managers of the two periodicals. The first issue of the resulting magazine will appear in July. The name BOSTONIA will be retained, but it is hoped that all the best features of both magazines will be perpetuated, and new features will be introduced, of interest to all concerned.



A TWENTIETH CENTURY TRAVELLER'S GUIDE TO BRITAIN.

THE scientific spirit of the last fifty years has affected every kind of literature in intimate and significant ways. Poetry, fiction, and theology are by no means the only fields in which the influence of scientific methods and scholarly research is felt. Such odd nooks and corners of literature as are represented by travellers' handbooks have felt the transforming influence of the new spirit; and the essays on geography, geology, physical history, and climatic conditions, prefixed to the later editions of the well-known red-covered "Guides," show that the sightseer and view-hunter of the twentieth century demands something more than notes on distances, diligence fares, historical references, and quotations from Byron and Ruskin.

The handsome volume on "Britain and the British Seas," which D. Appleton and Co. have just added to their admirable World Series, though not intended as a guide-book, should go far to meet the requirements of the ever-increasing number of those visitors to Britain whose interests are not confined to round-trip itineraries and the exact number of miles between hotels where meals are good and prices reasonable. The author is the editor-in-chief of the series, Mr. H. J. Mackinder, M.A., Reader in Geography in Oxford University, and his work is in every way a notable addition to the very small library of books for travellers, written on a thoroughly systematized method, in which the reader is gradually led on from a consideration of the geological structure and physical configuration of a country to the higher developments of civilization and religion.

Mr. Mackinder attempts the difficult task of giving a complete geograph-

ical synthesis of Britain, and he achieves eminent success. From one central standpoint he discusses the phenomena of topographical distribution relating to British seas, rivers, weather, climate, races, history, and what he calls the *dynamical* aspects of British geography—that is, the strategic and economic; and with this mass of material and the immense variety of data involved he deals on one uniform method. Timely and suggestive are the closing chapters on Imperial Britain viewed in the light of the physical and historical relations of the country. Mr. Mackinder argues that the topographical movements of geological revolution are among the potent causes of analogous revolutions in history.

The author's crisp, clear style, his power of literary expression, and his genius for illustration and exemplification make his work from the first chapter to the last everywhere interesting and in many places delightful.

U n i v e r s i t y N o t e s

IN GENERAL.

Roswell Raymond Robinson

MR. ROBINSON, who was recently elected a Trustee of Boston University, traces his ancestry back to early colonial times, and counts among his forefathers a soldier of the Revolution. Since 1643, when his immigrant ancestor settled at Rehoboth, the family has been prominent and active in the national wars, in political life, in church work, and in manufacturing and business enterprises.

Mr. Robinson was born at Taunton, Mass., March 8, 1835. He was educated in the public schools of that town and at Bristol Academy. At the age of seventeen he obtained employment in a large store in the capacity of cashier and bookkeeper of the establishment, soon becoming one of the buyers. Afterward he was the treasurer of the Bay State Screw Company, of Taunton, for two years. In 1861 he and his brother Frederick became interested in the business of toilet soap-making, established by Frederick R. Robinson nine years before, which has been successfully conducted since that time. The Malden factory was erected in 1892, and another large building in 1901. The business of this firm, because of just and careful management, has been continually successful.

On February 25, 1862, Mr. Robinson was united in matrimony, by the Rev. E. O. Haven, D.D., afterward Bishop, with Miss Jane Augusta Rogers, who fully shares her husband's benevolent ideas and interests. Their children are Helen Raymond, and Mary Fairfield, wife of Mr. John W. Linnell, Jr., of Malden.

Mr. Robinson has for a considerable term of years been an active factor in the business and charitable life of Malden. He is a director in the First National Bank of Malden and the Malden and Melrose Gas Light Company, and a trustee and the vice-president of the Malden Savings Bank. He has served the city in the capacities of school committee member and sinking-fund commissioner. He has been treasurer of the Royal Arcanum, of the United Workmen, of the Deliberative Assembly, and of other Malden associations; and the Boston City Missionary and Church Extension Society of the Methodist Episcopal Church was the recipient of his services in the same capacity for some years. He has been a director of the Young Men's Christian Association and a member of its building committee. At the present time he is a trustee of the Centre Methodist Episcopal Church and the treasurer of its Official Board, a trustee of the Belmont Methodist Episcopal Church, a manager of the Industrial Aid Society and of the Home for Aged Persons, a member of the Methodist Social Union, the Home Market Club, the Charitable Mechanics Association, and various historical and patriotic associations.

The interest of Mr. Robinson in good causes has been steady and most helpful. He has been closely identified with almost all of his city's philanthropies. Quiet, modest, and utterly free from ostentation, he has yet been a strong influence in business and philanthropic enterprises. He has been especially devoted to the work of the Centre Methodist Episcopal Church. He long ago accepted the doctrine of stewardship, and has, therefore, been a most liberal contributor of his means to good causes. It has been his habit to take the organizations with which he becomes identified upon his heart and to carry them there in earnest sympathy. In him Boston University will have a Trustee whose business experience will make him a wise counsellor, and whose conscientious and generous purpose will make him a helpful supporter of all plans for enlarging its influence.



James Noel Brown

MR. JAMES NOEL BROWN was born in Camarthen, Wales, on May 21, 1850. His father, James Bowen Brown, inheriting from a sturdy ancestral line that fervent religious temperament, that passion for liberty, and that love of nature, music, and poetry which are so characteristic of the Cymric branch of the great Celtic race, devoted the years of his early manhood, prior to his removal to New York in 1850, to the profession of teaching. Settling in Brooklyn, the young schoolmaster, with his excellent wife, Emma Ready (who was born of good English stock and confirmed as a communicant of the Church of England in the ancient minster of Gloucester), almost immediately

became identified with the deeply interesting problem of founding and extending Christian churches in the rapidly growing neighborhoods of the great metropolitan centre. As treasurer, exhorter, class-leader, Sunday-school visitor, and Bible-class teacher, until he was past eighty-four, he built more than thirty years of strenuous life into the history of four successive churches.

It is no wonder that a second son, Mr. Frank L. Brown, breathing the atmosphere of such a home, after acquiring a competency, has recently retired from active business life, in order to dedicate all his time, after the manner of St. Francis of Assisi's Third Order, to lay Christian work in the field of his father's activity.

James, the elder son, reared in the same bracing intellectual and spiritual atmosphere, has been providentially fitted for the higher positions of lay support, management, and direction of metropolitan Christianity. Matriculating, in his early and formative period, for his chosen vocation of banking, with an old Wall Street house, whose traditions are as firm and whose curriculum as rigid as those of Kings at Cambridge or Christ Church at Oxford, he took his degree in due course and gained his fellowship in that famous American school of finance, which is second to none in the whole world. Grasping the commercial significance of the West, he removed to Omaha, and gave four years of close postgraduate study to the people, to the social, industrial, commercial, and financial institutions, and especially to the natural resources of the great mid-continental areas, — that fabulously rich collateral on which such an enormous aggregate of capital has been borrowed from the rest of the world.

Returning to New York, the financial centre of the continent, if not of the world, he brought in himself a combination of Eastern conservatism with Western breadth of view and energy, which accounts for the steady growth and prosperity of the banking-house of James N. Brown & Co. Mr. Brown's increasing business responsibilities have not lessened his interest in Christian work. President of four banks, director in two others, president of a trading company whose steamers ply between New York and Africa, he is also president of the Board of Trustees of Nostrand Avenue Methodist Episcopal Church in Brooklyn, president of the Brooklyn Methodist Social Union, chairman of the finance committee of the Brooklyn Church Society, and trustee of the Methodist Hospital of Brooklyn, in all of which last-named enterprises he is known as a liberal contributor.

Mr. Brown has a palatial residence in New York Avenue, Brooklyn, and a beautiful summer home on an old colonial estate near Lyme, Conn. He has a wife and three daughters. Mrs. Brown is descended from an old Brooklyn family, to which General Greene of Revolutionary fame belonged. The eldest daughter is the wife of Professor William Updike Vreeland, of Princeton University. The second daughter was educated at the Woman's College of Balti-

more, and Smith College, and the youngest has recently spent a year in foreign travel, and in the study of modern languages at Geneva, Switzerland.

Still in his prime, his lifelong and intelligent sympathy with the ideals of Boston University, his broad and progressive views, his modern spirit, and his rare business and financial ability will contribute strength, wisdom, and character to the Board of Trustees.



Mrs. Isabel Poland Cushman

MRS. CUSHMAN, another new Trustee, is a native of Vermont. She was born at Morrisville in that state, and her home was in St. Johnsbury for many years before removing to Boston in 1889. While her home was in Vermont Mrs. Cushman was identified with many of the educational and philanthropic movements both in the town of St. Johnsbury and throughout the whole state. She has spent some time in Washington, D. C., where her father, the late Chief Justice Poland, represented his state for many years in both branches of the national legislature.

Since her residence in Boston Mrs. Cushman has interested herself in many of Boston's charitable institutions, being a director in several of them. For the last four years she has been the president of the Massachusetts Society for the University Education of Women, to which office she has just been re-elected. Mrs. Cushman is a member of the South Congregational Church (Unitarian). She has three children living.

Mrs. Cushman has been twice married, her first husband being Hon. Andrew E. Rankin, well known in educational circles in his native state. He died in 1888. Her present husband is Henry Otis Cushman, of the Suffolk Bar, and at present instructor in the Boston University Law School.



THE DEPARTMENTS.

College of Liberal Arts

THE Exchange Bureau of the Young Woman's Christian Association of Boston University is an organization whose special object is to aid worthy and needy young women students in finding employment by which to pay their expenses during their college course. It has already done good work. It invites all our readers to co-operate by employing these young women whenever possible. The struggles of some of these heroic young women for an education are both pathetic and worthy of all admiration.

The fifth volume of the "Kritischer Jahresbericht über die Fortschritte der Romanischen Philologie," 2. Heft, edited by Prof. Karl Vollmöller and published by Junge & Sohn, Erlangen, Germany, which has just appeared, contains the first part of a lengthy article on Canadian-French, "the language and literature of the past decade, with a retrospect of the causes that have produced them," by Professor Geddes. The bibliography on the entire subject is the latest and most complete that has yet appeared.

An "Anthology of Russian Literature," by Professor Leo Wiener, of the College of Liberal Arts, is to be published early in 1902 by G. P. Putnam's Sons. This is the first work of its kind to be undertaken in English. It will give extracts, but more often complete productions, from all writers who have had an important part in the development of Russian letters, from the period preceding the nineteenth century up to the present time. Professor Wiener is well known in Boston and Cambridge. He has written for the *Transcript* for several years past, and has contributed to the philological periodicals of America, England, Germany, Austria, and Russia. He is the author of a "History of Yiddish Literature" and editor of "Songs from the Ghetto."



School of Law

PROF. VICTOR H. LANE, of the University of Michigan, has been appointed to deliver a course of lectures on the Law of Evidence, to fill the place made vacant by the death of Prof. James W. Eaton.

Prof. Frank Goodwin, the lecturer on Real Property, was able to begin his work in the school at the opening of the winter term, after an absence of three months owing to a serious operation on his eyes.

The class which entered with the opening of the thirtieth year, October 2, 1901, consisted of approximately 125, including two women; and the percentage of college men was larger than the average. At the present time there are in the school seven graduates of the Liberal Arts Department of the University.

Col. Charles K. Darling, for several years the instructor in Criminal Law, was compelled to resign his position on account of the pressure of outside work. The vacancy thus made has been filled by the appointment of Edward C. Stone, Esq., of the Suffolk Bar. Mr. Stone graduated from the Law School in the class of 1900, and was the winner of the second prize of \$250 offered to non-college men of his class.

Prof. George E. Gardner (A.M., Amherst, 1892), Dean of the University of Maine Law School, has accepted the professorship in Contracts and Evidence in this school. Professor Gardner has been at the head of the Maine Law School for the past four years, and under his administration that school has grown and broadened until it now offers the complete course in the study of the profession. Previous to his election as Dean of the University of Maine Law School, Professor Gardner was connected with the Law School at the University of Illinois.



School of Medicine

THE library has been steadily gaining in importance and has been brought from year to year quite up to date. It now occupies commodious quarters on the first floor of the new building, and the choicest of the new books are constantly being added to its shelves.

One of the most recent and valuable additions to the curriculum is the course in bacteriological technique. The students of the second-year class spend twelve hours a week for five weeks of the spring term in the bacteriological laboratory. Each student prepares for himself all the various culture media, inoculating and cultivating the same, isolating bacteria, and performing all the manipulations which are connected with the subject. Not only do the students obtain valuable instruction along a special line in this course, but they get a training in technique which will be of inestimable value to them in their future lives as physicians or surgeons.

The School of Medicine sustained a heavy loss this winter in the sudden death, February 8, of Prof. Alonzo Boothby, M.D., of the department of gynæcology. Dr. Boothby was a member of the original faculty of Boston University School of Medicine, and was connected at various times with the departments of anatomy, surgery, and gynæcology. He was recognized as one of the active members of the faculty, his energy was untiring, and his loyalty to the school was marked. He displayed great courage in upholding his opinions, but no one was more ready, when convinced, to acknowledge his position untenable. His interest in the students was more than that of a mere instructor; it was that rather of a warm friend.

In addition to his work for the school he was, throughout the greater part of his professional life, actively interested in the work of the Homœopathic Medical Dispensary, being for years at the head of one of the most important departments, and filling the position of chairman of the executive committee. For twenty years Dr. Boothby was a member of the staff of the Massa-

chusetts Homœopathic Hospital, severing his connection in 1897 in order to devote his energy to his own private hospital, an institution which, under his successful management, has made an enviable record. Dr. Boothby was best known as a surgeon. He began his career as a member of the medical staff of the army, in 1862.



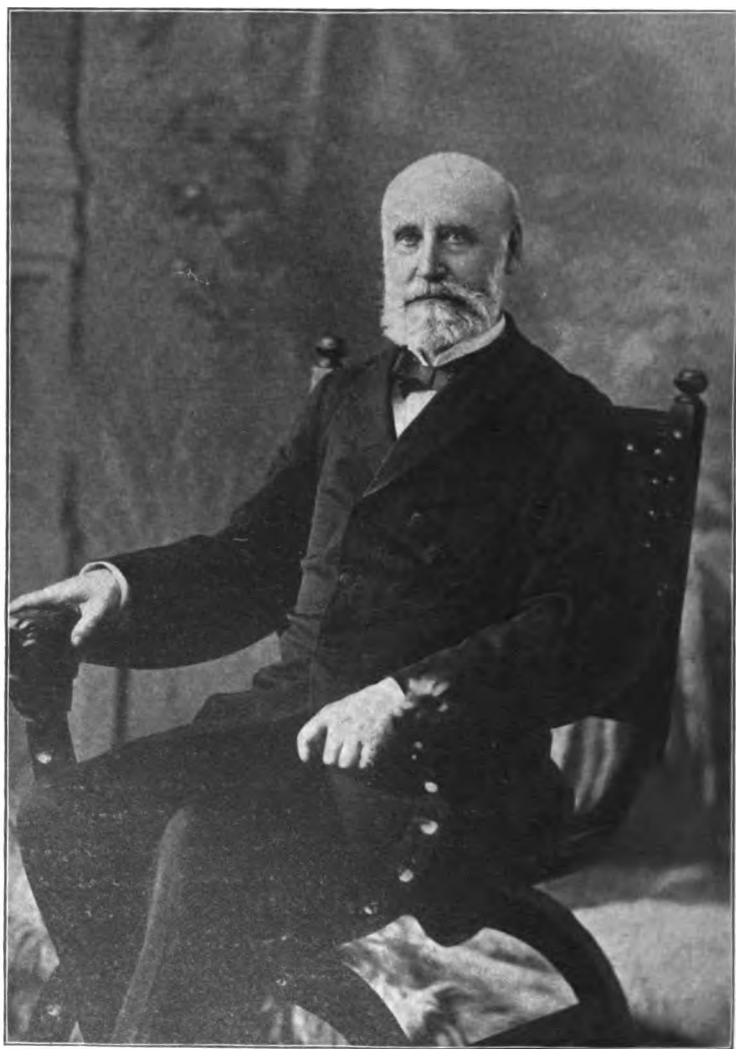
School of Theology

DEAN M. D. BUELL and Mrs. Buell are booked to sail for Liverpool on April 10. The Dean's leave of absence continues until Matriculation Day, but he expects to reach Boston rather earlier than that date, sailing from Liverpool on September 27. He leaves the school in the enjoyment of its largest enrollment, which numbers 197.

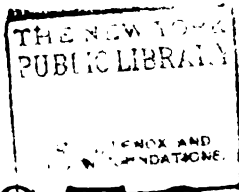
Students and faculty will heartily welcome home Dean Buell and Professor Mitchell in the early autumn. The latter has been in Europe and Palestine enjoying his Sabbatic year. While in Palestine he has occupied the honorable post of Director of the American School of Oriental Studies in Palestine, with headquarters in Jerusalem.

Eight members of the senior class of the School of Theology, acting under an impulse as spontaneous and original as that which led to the formation of the now famous "Gospel Ten," with the consent of the faculty devoted the month of February to evangelistic labors at five Methodist colleges; viz., Lawrence, Albion, De Pauw, Baker, and Allegheny, in response to earnest invitations from those institutions. The name "Gospel Team," which reminds one of Paul's frequent use of Greek athletic terms, suggests downright earnestness, unity of aim and solidarity of impact, and doubtless did much to prevent the aversion which undergraduates would have felt had a more conventional term been employed. The names of the men were E. L. Mills (Wesleyan); F. N. Miner (Albion); G. L. Davis (Ohio Wesleyan); Richard Evans (Lawrence); W. O. Allen (Syracuse); C. E. Folk (Delaware); J. S. Dancey (Illinois Wesleyan); and L. O. Hartman, manager (Ohio Wesleyan). Mr. Dancey was unavoidably hindered from going with the "Team" (except to Baker), but fortunately his place was ably filled by D. D. Hoagland (Northwestern). The men combined strong scholarship with some practical experience in preaching and pastoral work, and, judging from reports from officials of the institutions visited, they were very effective in their work in a confessedly difficult field. The whole movement well represents the aggressive evangelistic spirit of the school, including faculty and students, and commended itself to the practical business men of various denominations, who gave it their generous financial support.





THE LATE HON. ALDEN SPEARE



BOSTONIA

VOL. III.

JULY, 1902

No. 2

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MR. CARNEGIE AND THE UNIVERSITIES OF SCOTLAND.

Prof. E. Charlton Black, LL.D.

FROM the fourteenth century until well into the nineteenth, rugged independence, a consciousness that worth alone makes the man, and a certain pride and noble self-esteem even in the midst of grinding poverty were generally recognized as the outstanding characteristics of the Scot at home and abroad. That "a man's a man for a' that" was no discovery by a Scottish poet of the eighteenth century. Burns only put into unforgettable words what his countrymen had felt for long generations — the result of remarkable geographical, historical, and economic conditions — and what the wise in other countries even as far back as pre-Reformation times had discerned in the Scots as a national peculiarity or eccentricity. It is an interesting fact that the expression "Proud as a Scot" has come down to us from a medieval university, and sixteenth chapbooks have perpetuated the companion proverb, "Poor as a Scot," in connection with the venerable academic name of George Buchanan. Such proverbial expressions, well known on the continent of Europe hundreds of years ago, show how the national characteristics already referred to had become associated with the scholar's life in

Scotland. Nowhere did these characteristics crop out more unmistakably than in everything concerned with the Scottish colleges and the struggle of the people for higher education. History and tradition are alive with anecdotes and witticisms that have as their essence the association of vigorous pursuit of learning with leanness of purse and sturdy independence. From the time when apocryphal stories began to cluster around such far-shining names as those of Duns Scotus and that doughty alumnus of St. Andrew's, the admirable Crichton, down to these modern days when a wit declared that in Scotland Vergil's line *silvestrem tenui Musam meditaris avena* was supposed to have reference to cultivating the higher learning on a little oatmeal, there has been no lack either of serious or of humorous allusion to the Scotsman's struggle with dark and dire environment to gain a university education. The early chapters of most biographies of eminent Scotsmen are remarkable records of how boys and youths fought victoriously against terrific odds to attain knowledge and become wise. The college experiences of James Mill, Alexander Duff, Thomas Carlyle, David Livingstone, and Norman Macleod are typical. The struggles and triumphs of Scottish students — the keeping soul and body together until the end in view is gained — deserve all the attention that they have attracted. Enthusiastic biographers have written about the effect that such training has in fostering and developing that earnestness, downright earnestness, which is the stuff the true Scotsman is made of, but it may be well to remember that without the downright earnestness to begin with, the struggle could not have been maintained and carried through to victory and glorious achievement.

Considerations such as these will explain why not a few cries of dismay mingled with the shouts of delighted surprise which greeted the announcement that Mr. Carnegie had arranged to give a magnificent money gift to the universities of Scotland for the specific purpose of making the education there as free to all students of Scottish birth as is the literature of any public library to its patrons and frequenters. For it was in this crude and, to many, irritating shape that the terms of Mr. Carnegie's gift to the universities of his native land first came before the public. Even the earliest seemingly official statement on the subject, that made in a speech by Mr. John Morley, gave such prominence to the provision for free university education as to make it seem the only feature of the gift worth public attention. To this are due in no small measure the popular misconceptions regarding Mr. Carnegie's benefac-

tion which prevail on both sides of the Atlantic. The name of Carnegie had become so identified with free libraries as a means of popular education that free university education for the people of his native land was everywhere regarded as a most natural form for one of his princely gifts. It was looked upon as a following up, and a backing up, of his earlier benefactions to Britain and America.

There is little doubt that when Mr. Morley disclosed Mr. Carnegie's plans he put the emphasis upon what Mr. Carnegie himself intended as the chief feature of the benefaction. It is significant that Mr. Carnegie's gift followed the publication of a remarkable paper by Mr. Thomas Shaw, M. P., on the condition of the Scottish universities, in which were given interesting statistics as to the sums raised by fees, followed by a discussion of the effects that would be produced by the abolition of fees. The tuition fees in the Scottish universities are very small; they do not represent, as Mr. Shaw indicated, more than an income of \$100,000 divided between the four seats of learning. The very smallness of the fees is significant. It points to the noble Scottish tradition that made all men equal in the pursuit of learning and regarded knowledge as no elegant privilege, but an imperious necessity. Time was when in the university classrooms of Scotland the lad from the crofter's cottage was on equal terms with the son of the peer. But the stress of competition and changed conditions of life in modern days are tending to destroy this democracy of learning. Not only are the expenses of modern living much higher than they were, but more exact scholarship is required, and even should a poor boy have an opportunity to work his way through college, such are the increasing demands for more rigorous study that he cannot make use of it.

It is not unlikely that Mr. Carnegie, firm believer as he is in a philosophy of life that has equality based on worth as its central doctrine, felt that the abolition of fees would conserve to the Scottish universities what they were in danger of losing, — the old democratic ideal. Would not free education be the most efficient of means for purging the university from all risk of becoming "a quiet clique of the exclusive, a rotten borough of the arts," and developing it into a healthy corporation of earnest co-workers, where distinctions of class and privilege could not exist in the atmosphere of equality that would everywhere prevail?

As soon as it was rumored that Mr. Carnegie's gift to the Scottish universities was to take the form of free education there was, as already

hinted, a buzz of adverse criticism, and sturdy protests against the pauperization of the people were heard. It is an ancient and inalienable privilege of the Scot to examine every gift-horse in the mouth, and in not a few quarters there were cries that the offer of Mr. Carnegie should be refused. Much was made of the old saying that that which costs little is but little valued. The sanest criticism came from experienced educationists, who pointed to the injustice that would be done to secondary education should it remain fettered with fees while primary and university education was free as air. Among university men criticism took the form of vigorously expressed fears that the existing university machinery would be quite unequal to the strain of such a greatly increased attendance as would undoubtedly result from the abolition of class-fees. Mr. Carnegie is too sensible and practical a man to ignore expert opinion. Criticism from influential quarters was undoubtedly welcomed by him and led to most important and far-reaching modifications of his original scheme; and when, on June 7, 1901, he signed the Trust Deed conveying for the benefit of Scottish university education the use of the interest of two millions sterling, the public became aware that the completed scheme met all the more important objections that were urged before it had taken definite and final shape, and that free education, under certain conditions, is only one, and perhaps the least important, part of it.

This Trust Deed is a notable document. It states the aims and scope of the scheme in language admirably clear and free from legal technicalities. The preamble contains a statement by Mr. Carnegie to the effect that having retired from active business he deems it to be his duty, and one of his highest privileges, to administer the wealth which has come to him, as a trustee on behalf of others. Then follows this significant paragraph:—

Entertaining the confident belief that one of the best means of his discharging that trust is by providing funds for improving and extending the opportunities for scientific study and research in the universities of Scotland, his native land, and by rendering attendance at these universities and the enjoyment of their advantages more available to the deserving and qualified youth of that country, to whom the payment of fees might act as a barrier to the enjoyment of these advantages, he therefore transfers to the Trustees bonds of the United States Steel Corporation of the aggregate value of ten million dollars, bearing interest at five per cent per annum, and having a currency of fifty years.

The Trustees are the most representative men in Britain. Among

them are Lord Elgin, who is to act as chairman, Lord Rosebery, Lord Kelvin, Mr. A. J. Balfour, M. P., Mr. Bryce, M. P., Mr. Morley, M. P., and Mr. Shaw, M. P. The university authorities are not directly allowed any large influence. The four universities are represented each by one Trustee, chosen by the University Courts. The application of the revenue is given into the hands of an Executive Committee of nine members chosen from the full body of Trustees. The first committee is constituted of Lord Elgin, Lord Balfour of Burleigh, Lord Kinnear, Sir Henry E. Roscoe, Mr. Shaw, the Lord Provost of Edinburgh, the Lord Provost of Glasgow, and the two remaining members are two of the four Trustees nominated by the University Courts, the members for Edinburgh and Aberdeen acting during the first two years, and the members for Glasgow and St. Andrews during the second two years.

The committee have the fullest power and discretion in dealing with the income of the Trust, and expending it in such a manner as they think best fitted to promote the following objects, viz : —

A — One-half of the net annual income is to be applied towards the improvement and expansion of the Universities of Scotland in the Faculties of Science and Medicine ; also for improving and extending the opportunities for scientific study and research, and for increasing the facilities for acquiring a knowledge of History, Economics, English Literature, and Modern Languages, and such other subjects cognate to a technical or commercial education as can be brought within the scope of the University curriculum by the erection of buildings, laboratories, classrooms, museums, or libraries, the providing of efficient apparatus, books, and equipment, the institution and endowment of Professorships and Lectureships, including postgraduate lectureships and scholarships, more especially scholarships for the purpose of encouraging research in any one or more of the subjects before named, or in such other manner as the Committee may from time to time decide, the Committee being always entitled, if they deem it proper, to make any grant allotted to any of the aforesaid purposes conditional on the provision by any other person, trust or corporation of such additional sums as they may consider reasonable, or as may be required to attain the desired object.

Further, in the event of the Committee deciding to provide any such buildings, endowments, or apparatus at a cost in excess of the income available for the time, the future income of the Trust may be mortgaged, subject to the consent of the majority of the Trustees being obtained thereto, to such an extent as may be considered necessary.

B — The other half of the income, or such part thereof as in each year may be found requisite, is to be devoted to the payment of the whole or part of the ordinary class fees exigible by the Universities from students of Scottish birth or extraction, and of sixteen years of age or upwards, or scholars

who have given two years attendance after the age of fourteen years at State-aided schools in Scotland, or at such other schools and institutions in Scotland as are under the inspection of the Scottish Education Department.

The students must have passed in the subject-matter of the class for which payment of fees is desired an examination qualifying for admission to the study of the subject at the Universities with a view to graduation in any of the faculties.

The students are to make application for the payment of their fees in such form as may be prescribed by the Committee, the decision of the Committee in all questions of qualification to be final; and the fees of all applicants declared to be eligible are in each case to be paid by the Committee as they become due to the factors or authorized officers of the Universities.

If the Committee, after due inquiry, are satisfied that any student has shown exceptional merit at the University, and may advantageously be afforded assistance beyond the payment of ordinary class fees, they are to have power to extend such assistance, either in money or other privileges, upon such conditions and under such regulations as they may prescribe.

They are to have power to withhold payment of fees from any student who is guilty of misconduct, or who fails within a reasonable time to pass the ordinary examinations of the Universities, or any of them.

Any surplus remaining in any year from the income applicable to this head of expenditure is to be applied to A—the first head of expenditure.

Extra-mural colleges, schools, or classes in Scotland, attendance at which is recognized as qualifying or assisting to qualify for graduation, are, on application, to be entitled to participate under Clause A to such an extent as the Committee may from time to time determine, and the students thereof are to be admitted to the privileges of Clause B.

In the case of schools or institutions in Scotland established to provide technical or commercial education, the Committee may recognize classes which, though outside the present range of the University curriculum, can be accepted as doing work of a University level, and may allow them and the students thereof to participate under both A and B, to such an extent as the Committee may from time to time determine.

C—Any surplus income which may remain after satisfying the requirements under A and B is to be at the disposal of the Committee, who may expend it:—

(1) In establishing or assisting to establish courses of lectures in convenient centres by professors or lecturers of the Universities or extra-mural colleges or schools in science and the subjects before mentioned; or

(2) For the benefit of evening classes of students engaged in industrial or professional occupations during the day; or

(3) In any other way the Committee may think proper towards furthering the usefulness of the Universities in connection with the purposes expressed in the Trust Deed and Constitution.

If in any year the full income of the Trust cannot be usefully expended or devoted to the purposes herein enumerated, the Committee may pay such sums as they think fit into a Reserve Fund, to be ultimately applied to those purposes.

The benefit of the Trust is to be available to the students of both sexes.

The Trustees are to have full power, by a majority of two-thirds of their number, to modify the conditions under which the funds may be applied in the manner best adapted to meet the purposes of the donor, as is expressed in the Constitution, according to the changed conditions of the time.

Such are the terms of the now famous Carnegie Trust for the universities of Scotland as recorded in the Books of Council and Session. Within a month after Mr. Carnegie signed the Trust Deed the Executive Committee were hard at work on preparations for carrying out its provisions. Our next paper will deal with the working of the scheme, its effects and results generally, during the winter and summer sessions of the academic year 1901-1902.



PROBABILITY A SUFFICIENT GUIDE OF LIFE.

By Judge Simeon E. Baldwin, LL.D.,

Of the Supreme Court of Errors of Connecticut.

[This discussion of the best method of meeting agnosticism and indifferentism was given at the Commencement of Boston University, June 4.—EDITOR.]

THERE is a great army which, whether in peace or war, grows greater every year. Our universities are its recruiting-stations, and from each, in this first month of summer, is going forth a new regiment to swell the force. It is the army of educated Americans. Each man and woman in its ranks is a commissioned officer; for what is a university diploma but a commission to go forth and take a place of command in the community?

There was something of meaning in the old academic formula by which the college graduates were addressed when they left the Commencement stage. To you is given, they were told, the right and privilege *publice prælegendi et ubicunque et quotiesque evocati fueritis*. They had been taught: they were now free themselves to teach; and to teach wherever they might be called.

We are proud to belong to this great republic of the United States,

— a republic of republics, “Alp built on Alp ; Ossa on Pelion.” Already are rising, at St. Louis, the stately buildings in which we are soon to celebrate the close of the long century with which began our new American era,— the era opening when, by the Louisiana purchase, we received from the hand of Napoleon the keys of empire, and America first became the property of Americans. Since then the United States have come to be the oldest of human governments,— the oldest in continuous life without essential change of political ideas or political machinery.

But there is a republic still greater, still freer. Still older, shall we say? No, but eternal in the heavens ; for knowledge and the power that knowledge gives can never die. It is the republic of letters— wide as the world, and wider than the world we know. Here every educated man is of right a citizen ; of necessity a soldier, for it belongs to him to support its dignity and defend its name.

As Boston University, to-day, under the sanction of the State, admits as freemen of this republic a new company of the scholars she has trained, she has a right to ask them, as they go forth to new duties and opportunities, what principles of action they have adopted to guide their way ; on what foundations rests their life ; what, in a word, education has done for them.

Of the short sayings in which were cast the thought of the French reformers or revolutionists of the eighteenth century, one found lasting lodgment in the social life of our American colleges. It was that philosophy is the guide of life. It was no longer authority ; no longer the Church ; no longer religion.

And indeed religion is rather the principle or the philosophy of life than its guide. It sets life in order ; it binds it to what is best outside of it ; it tells how to act, but not always what to do, still less what to believe. So far as it is our guide it is a distant one. It stands at the starting-point. It is an inspiration for the course ; but its directions are general and not always plain. It tells us that the human must forever struggle onward to the divine. But what and where is the divine in the universe,— the divine in being? It is and ever must be something that we can only dimly see. So is it with everything beyond the present moment of our existence. Modern thought feels this as that of former ages never could feel it ; feels that absolute truth is, at our best, but imperfectly apprehended and still more imperfectly expressed ; feels that certainty is not for man.

And what then? Shall we refuse to believe whatever we cannot hold

to be established beyond a doubt? That which we find ourselves unable even to describe with perfect accuracy shall we therefore treat as beyond the bounds of knowledge? Is it not, on the contrary, wiser to accept and act on probabilities and shape our course through life by them in all, in the highest things, as we do accept and act upon them in ordinary things?

Some who are here to-day feel in especial need of such a guide. They are taking a new place in society. They are assuming new responsibilities. The chief justice of a neighboring State, in a recent address to a body of young men, told them to remember that their main end and endeavor must be not to make a living, but to make a life. St. Paul, in writing to the church at Ephesus, reminded them of the time when they were of those "having no hope and without God in the world." And is there any true and inspiring hope to him who does not orient his life towards God?

Two centuries ago belief in God was so universal and so deep-seated that upon it was built the whole fabric of our society. No man who did not profess it could be allowed to testify in court. Bishop Butler assumed it as the basis of all his reasoning in his "Analogy of Religion to the Course of Nature." Then came the intellectual movement which culminated in the French Revolution. Atheism rose up, and had its day. But atheism is unscientific. A greater peril to human hope remained. It came sharply into view when one of the great Englishmen of the last century, and one, too, of the most intellectually honest, brought into the language a new word,—agnosticism.

After contrasting agnosticism with atheism, and arguing that each was philosophically indefensible, the speaker called attention to the manner in which justice was administered in courts. It was meted out according to the preponderance of evidence. Facts found to exist by courts or juries all had to accept as facts. It was no longer a question whether they were true. Courts existed to put an end to controversies. "Government believes that to be right and true which its courts affirm, and compels the people to believe it, or at least to respect it, and accept its consequences." . . .

Is it not true that in a similar way a man may reasonably form—or rather let us say must in reason form—for himself his beliefs on abstract subjects,—on all matters of philosophical inquiry, and of religious doctrine? We are to believe, as to such things, according to what seems to us the preponderance of the evidence; or, if we feel

incompetent ourselves to determine that, by the weight of competent authority. A man has no philosophical right to assert his disbelief in a position or doctrine which is thus supported. He has a philosophical right to assert his belief in it. This may not be a belief amounting to or resting on an absolute degree of probability. It may rest only on a slight balance of probability.

The Church once stood for certainty. Long centuries ago it was divided, and the Protestant half, rejecting the theory of certainty in the voice of the Church, adopted that of certainty in the Bible. The Protestant Church is now itself divided. There are those among its members who adhere to the ancient doctrine that in all the many books which form the Bible there is no single statement that is not true. There are also those among its members whom modern scholarship and modern science have led to other views. Education cannot be disregardful of this conflict of opinion. She must meet it in a spirit of candor, in a spirit of tolerance. She must meet it as she has met every other great change of public opinion on lesser points. Her first lesson is that change may be improvement, and that without change there can be no improvement. Her first rule is to shape her teaching by her present lights.

Put belief in God on the basis of probability, and it stands fast. Demand for it the basis of certainty, and you take the place which the agnostic occupies,—a place to accept which is to deny the fundamental laws of human conduct. . . . If the young men and young women whom our universities send forth this month to take up the burden of the world are in duty bound to set themselves against agnosticism, no less are they against a more insidious, because less repulsive, foe. It is indifference. Here again it is a fallacy to say that you will let the unsolved problems of the world pass by untouched because you cannot be certain how they should be met. Ask on which side probably lies the truth, and choose it for yours. Your decision may be wrong. If so, correct it as you gain more light, and the very owning to yourself that you were wrong will be your best teacher that others too may err honestly, and that in few things can a man be sure that he is right.

The principle that I have sought to recall to your attention is one easily understood, readily practised in, universally applicable. And it is this feature of it, its universality of application, on which I would most insist. That the great English philosophers of the seventeenth century denied; and our fathers came across the sea with this denial ringing in

their ears. The Puritan demanded for the highest things a certainty of conviction which to most men was unattainable. A truer philosophy, I believe, puts all things on a plane, as to the foundations of belief. If we believe, and if we do what after fair consideration seems to us probably the right, we shall set for ourselves no standard which we cannot follow. We shall not, as did our forefathers, demand of all what few can reach — few, that is, among educated men. Let ignorance assert first and reason afterwards. It is the office of the University, within its field, to reverse this process and make proof precede belief.



THE FUNCTION OF THE UNIVERSITY IN THE PRESENT INTELLECTUAL CONFLICT.

By Rev. Frank J. McConnell, Ph.D.

[An address delivered before the Convocation of Boston University, June 4, 1902.]

THAT an intellectual warfare is being waged around us is obvious to us all. We are very often told that it makes but little difference what any sincere man believes. We are sometimes intolerantly reminded that we should be always tolerant. But when we look away from the pleaders for tolerance to real life, we find a grim warfare on, and we must sooner or later take sides in dead earnest. At almost any moment there may be an appeal to force, and the appeal is taken in the name of an idea. Whether there be such final appeal or not, it requires little more than good hearing to detect the tumult of the battle of ideas into which we are born, and in the midst of which we must live and die.

Some may object that this putting of the matter suggests for abstract thinking a greater importance than is just — that real conflict is between different kinds of life, and that an idea is only a symbol or at most a part of a kind of life. Be that as it may, the warfare upon the life attacks primarily the idea which the life produces. "By their fruits ye shall know them." If a life brings forth self-contradictory ideas, the life must be self-contradictory, and the warfare upon the life begins with an attack upon the idea. No matter what we think of the natural history of ideas, — whether we think of them as creations of pure thought or as the outgrowing products of lives, — the warfare is in any case a warfare of ideas.

There are so many confusions in current thought as to the true purposes of the highest intellectual education that it may perhaps be well to set over against these misunderstandings the more worthy conception which we all share. In contemplating the thought-warfare we are struck by the fact that battles between contending debaters, like battles between contending armies, are, save in exceptional instances, settled before the fighting begins. That is to say, so much depends upon the breadth of the world-view which the idea-fighter brings with him, and so much depends upon the ability to get hold of essentials, that we need not always wait until the actual battle is finished to proclaim the victor. The military historian draws a distinction between *tactics* and *strategy*. Tactics has to do with the conduct of battle; strategy, with the conduct of campaigns. Tactics deals with the evolutions of troops; strategy, with lines of communication, and mountain passes, and great world highways. Strategy deals with continents and seas, and in the large sense, in the realm of grand strategy, passes up to something akin to statesmanship. Its greatness is determined by its breadth and sweep, and by its ability to seize upon the essential points that dominate currents of world-travel — the Gibaltars and Malts that control the approaches to India. History allows tactical considerations to drop out of sight to emphasize the strategic. To understand the battle on the Heights of Abraham we must think of a warfare reaching from America across Europe to India, and must realize that with the fall of Quebec, the gateway, the control of the continental reaches west of the Alleghanies passed from one world-power to another. To understand Austerlitz and Moscow we must think of lines of strategy almost circling the great round globe. In all great conflicts the warfare is between large views and varying abilities to seize great essentials. Now just for the sake of the suggestiveness of the phrase let us think of the university as a sort of school in the grand strategy of the intellectual warfare. With minute tactical consideration the university can have but little to do, but with world-views and with the great strategic essentials it should have much to do. The aim of the true university should be to help thinkers win battles before they get to them. A university should start youth to the intellectual battle-field possessed with the worthiest intellectual world-views and the best thought of intellectual essentials; for the intellectual battles concern world-problems, and there are Gibaltars and Malts that control the approaches to intellectual Indias.

Let us look for a moment at the part which back-lying world-views

and underlying thoughts of essentials actually play on the intellectual battle-field. Take the most matter-of-fact scientific investigation. The investigator tells us that all he has to do is to see. But the results attained are not seldom conditioned by a world-view and a conception of essentials lying outside of the strictly scientific. Suppose the same scientific phenomenon to be observed by two different investigators. To one of them matter and mathematical processes are all. Let another come from a school whose outlook is wider. Both observe the same fact, but forthwith a desperate conflict arises between them; and the conflict is settled in the field of grand strategy. It is not so much a battle between scientists as between holders of differing world-views. The formation of economic theory depends peculiarly upon the thought-world which the economist brings to his work. If that world be merely a world of economic interests, or if in that world men exist to make money, we are likely to be told of an "economic man" whose counterpart we never find in the world of reality. If, on the contrary, the economist thinks of money as intended to make men, the conclusion may be entirely different. And in the realm of theology underlying or back-lying conceptions are all-essential. Most theological problems are fought out before we get to theology. The battle against materialism is essentially won or lost before we even reach the atom. Grant that a material atom can exist in hard-and-fast self-sufficiency, and the war is over. In the question of Biblical criticism the debate is not essentially between critics. The campaign is between differing conceptions of God's relation to His world.

This thought may become more forceful by contrast with some faulty current views. First, there is the thought of the university as a sort of department-store of knowledge where each may procure what he pleases. If the objection be raised that much knowledge is useless, the ready answer is that we may elect what we please. The ideal of such a university is the educational aggregation or agglomeration. The only unity is the unity of name and of management. But the true university is an organism. It stands for a fundamental attitude toward world-problems, and while it may have many departments it somehow seeks to realize its fundamental idea in all departments. Rather should a school have but three departments in which a consistent world-view rules, than thirty departments loosely tied together without an underlying fundamental conception.

Again, there is abroad to-day the thought that a university exists

merely for the sake of the intellectual discipline of the students. The truth underlying this claim is sometimes put in such a way as to imply that anything which keeps the mind busy will serve as discipline. In a school which yields to this misunderstanding the curriculum runs to all sorts of frivolities, and becomes open to the objection that almost anything in the outside world of real life is as adequate for discipline as some of the things taught in the university. Before the thought of a school as a training in grand strategy it would be impossible to fall into the mistake of thinking of any kind of discipline as commensurable with every other kind. To help men see that culture, like architecture, has to do with the building from the very foundation, let us think of the school as training men for leadership. Of course the cultured man is the final object of all worthy effort, but culture is best obtained by looking away from the particular results desired for one's self to the great demands of a vast campaign.

We come now to some more pernicious heresies. Let us look at the folly which estimates a school's progressiveness by the number of new things found in its courses. Fashion is a mighty mistress almost everywhere. In the material world, however, fashion is ordinarily held somewhat in check by the nature of things. But if the passion for the merely new seizes the educational world the havoc is indeed great. "Educational currents are running strongly," said a noted educator recently. "The school that will not take the current must speedily take the beach." That there is truth here cannot be questioned, but the figure is hardly the happiest; for ordinarily the speediest way to land on the beach is to take the current.

Many of the newnesses of educational faddism must soon pass away of their own absurdity, but while they are here they do harm, especially when there is no sort of perspective in either the giving or the receiving mind. Think of the perspective that will drop from a curriculum a stiff course in Kant for a series of experiments in the psychology of minnows and kittens! And yet the president of an influential college but recently justified substantially this action on the ground that he must heed the educational demand. Sometimes this sort of thing is supported by the plea that it tends to promote originality among students. But the highest and best originality consists merely in making the highest and best things one's own. Here again the distinction between strategy and tactics comes in to help us. Tactics changes. Inventions in explosives and firearms and in intricate machineries follow one another in rapid

succession. Minor movements are performed now in one way and now in another, but the great lines of strategy are relatively stable from age to age. These have to do with vast world outlines that change not, and with considerations fixed in the nature of things. The sum of itemized knowledge becomes ever greater. Forms of expression change, but there are very few really different ways of looking at the grand campaign which we call life, and the real battle is between these differing attitudes toward the great whole.



THE TREASURES OF THE BOSTON ATHENÆUM.

By Etta Lebreton Rabardy.

THERE is a tradition that the Athenæum began with two bushel-basketfuls of books, which probably means that it originated in the collection of periodicals which six members of the Anthology Society contributed from their own libraries, because they found it impossible to find material for the publication of the society, *The Monthly Anthology*, "owing to the literary poverty and apathy of the period." One of these men was William Smith Shaw, who saw that many, not members of the society, might be tempted into wisdom's way by a new and attractive scheme, so he persuaded the society to form the Anthology Reading-room, to which one hundred and sixty persons subscribed at ten dollars a year. Out of this reading-room grew the Boston Athenæum, which was incorporated in 1807, with Theophilus Parsons, John Davis, and John Lowell among its trustees.

At first rooms were hired in Scollay's Building, between Tremont and Court Streets, but in 1809 a house was bought and fitted up on Tremont Street. At this time John Quincy Adams, setting out on his mission to Russia, loaned his library of over five thousand books to the proprietors of the Athenæum, and they remained in their care for thirteen years. This year also the first catalogue was made.

During the War of 1812 Boston shared the unrest and anxiety which prevailed in all the seaboard towns, and naturally the Athenæum did not flourish; but with the return of peace it shared in the renewed prosperity of the city and started out with a new lease of life in a new building on Pearl Street, the mansion-house of James Perkins, which he had presented to the library. On Pearl Street the library began its most

useful days. Arrangements were made for exhibitions of paintings, and the art gallery was begun which later became the Museum of Fine Arts. There one day Nathaniel Hawthorne saw the ghost which no respectable institution should lack.

As time went on and Pearl Street became given over to business, there was much talk of a new building in a different locality, and with the consent of Mr. Perkins's widow, the building was sold and land bought on Beacon Street. Many plans were made for the new building, and finally the one designed by Edward C. Cabot was selected, and in 1847 the Athenæum was erected where it now stands. In 1889 the interior was much changed to give room for the increased number of books, and a sacrifice had to be made of its architectural glory, the Sumner staircase, so called because Mr. Sumner, who was one of the committee to look over the plans, was especially anxious that the vestibule should be hospitable, and delighted in the stairs, which he said were particularly airy.

Perhaps the best thing about the Athenæum is the people that founded and have sustained it. The Rev. William Emerson, father of Ralph Waldo Emerson, was one of the founders, as was also William Tudor, who started *The North American Review* and suggested Bunker Hill Monument and made the library its first gift of a set of seventy volumes of *The Gentleman's Magazine*, thereby putting upon it the seal of the sort of institution it was to be,—a haunt of the cultured. Another founder to whom the Athenæum owes much was William Smith Shaw, who showed such zeal for the young library and devoted himself so completely to its interests that he was popularly known as Athenæum Shaw. As a young man he had been private secretary to President John Adams, and he early realized the value of the tracts which he collected, and which are now among the most highly prized of the Athenæum possessions. Many of Boston's famous citizens have frequented the library,—Daniel Webster, Jared Sparks, George Tichnor, Charles Sumner, William H. Prescott, James T. Fields, Francis Parkman, Oliver Wendell Holmes, Josiah Quincy, who wrote a history of the Athenæum, Charles Francis Adams, Edward Everett.

The character of the library has changed but little since the first. It is private, and has much the nature of a club. At present there are over a thousand proprietors, of whom Boston University is one, and the share owners, with their families and two readers to whom they may give tickets, are allowed admission. Being so long established in the city, some quaint sayings have grown up about it, such as the *bon mot*

attributed to Mr. Quincy, "If you don't see a man at the Athenæum, he is dead," and "A share in the Athenæum and a lot at Mount Auburn constitute a patent of Boston nobility." By way of showing the change in the manner of life in a few generations, it might be noticed that in 1826 the Athenæum opened at 6 A.M. during the summer months!

Of course all libraries have their treasures, and it is always a question what makes a book valuable, but the Athenæum possesses a collection which is very precious, for it once belonged to George Washington, and consists of a large part of his working library; many of the books bear his autograph and book-plate, and treat of agricultural subjects, though some are literary, or presentation copies from admiring scribes, and a few belonged to Mary or Augustine Washington. This collection was bought of Henry Stevens, of Vermont, who was about to sell it to the British Museum, when some patriotic gentlemen heard of it and aroused enthusiasm enough in Boston and the neighboring cities to buy it and provide a suitable case for its preservation and present it to the Athenæum.

Up in the third story is a long green case with glass sides, which reminds one of the ark of the covenant, probably because it contains theological treatises, huge folios and quaint calf-bound and tooled duodecimos, the works of the Fathers in the original and of some of the English divines. These books were given to King's Chapel by King William III., and were loaned to the library in 1826.

Since the founders were men who knew and used state papers, they naturally appreciated the value of government publications, so that the Athenæum possesses a collection of early public documents which is second only to that of the government. The state papers, both domestic and foreign, with the international law-books, fill a large room and are constantly being added to.

The library is particularly rich in Americana. There are John Eliot's Indian Bible, the works of the Mathers, the tracts already mentioned, and a goodly number of old United States newspapers; besides these there is a growing collection of Confederate public documents and books published in the South during the war, queer old school-books, and novels with uninteresting enamel-cloth backs and wall-paper fly-leaves, and of course many valuable first editions of American novelists and poets.

Most of the Athenæum paintings and statuary was deposited at the Art Museum when it was formed. Best known of its treasures are

the Stuart portraits of George and Martha Washington, and a curious story is told of their unfinished condition. It appears that Washington promised Stuart the sitting if he would give him the picture, which Stuart promised to do, when it was finished; but he never finished it, and at his death his heirs sold it to the Athenæum.

In the North Room hang the portraits of William Smith Shaw and James Perkins, both by Stuart, and near them that of Miss Hannah Adams, a quaint old lady in a mob cap and with a kerchief primly folded across her breast. She was the first woman to be granted the privileges of the Athenæum, in 1829, and to her it must have been like the swinging open of the gates of the Celestial City, for she is credited with saying, "My first idea of Heaven was that of a place where my thirst for knowledge should be satisfied." Miss Adams was probably the first American woman to gain her living by her pen, and one of her books, "The Dictionary of Religion," went through four editions at home and one in England.

The only other women who grace the Athenæum in portrait are Mrs. Siddons and Miss Kemble, who hang above the stairs, and poor Dorothy Dix, who lives up in the third story among the books on antiquities. Round about the building in convenient spots are marble busts of the great men who have belonged in the region, — Webster, John Quincy Adams, Davis, Marshall, Prescott, Phillips, — and in the reading-room is a portrait of John Brown which is said to be good.

Near the portraits of Chief Justice Marshall and Daniel Webster in the vestibule hangs one of Patrick Lyon, by John Neigel, which has to be explained. Lyon was a locksmith who was charged with robbing a bank in Philadelphia and arrested, but was proved innocent, whereupon he sued the bank authorities and won his case, and the money thus gained became the nucleus of his fortune. In the picture Lyon stands at a forge, and through the window one sees the roof of the prison.

During its long life the Athenæum has gathered, in all, a collection of about two hundred thousand books and thousands of pamphlets, and is rapidly filling. The tall buildings which tower threateningly on either side rob it of its light, so it is but a matter of time before the old site must be abandoned and the Lares and Penates set up in a more roomy and better lighted building. Boston must lose another of its landmarks, — the low brown-stone building on Beacon Street which for nearly a half-century has been a centre of culture.

A GRADUATE'S TRIBUTE TO HER ALMA MATER.

By Mrs. May Hinckley Dearing.

THEY are not attended with much glory, the magicians who carry me back to student days in Boston, and yet they succeed in their task with the ease of the Oriental slaves of the ring. The magic signs are very simple; they consist only of a tender-eyed Italian beggar and his weather-beaten hand-organ. Yet the thought of the rude strains carries me back to Boston, and I live over again those happy mornings in the classrooms, with "Molly Darling" or "The Mocking-Bird" mingling their distant sweetness with lectures on "The Theory of Knowledge" and "Metaphysics." Or, again, I experience afresh those winter afternoons spent in a little room devoted to classical studies, Latin literature, philology, and the Sanskrit Vedas, always in memory associated with the warm afterglow of the wintry afternoon — the murky twilight, the smoking chimneys, and far below the soul of the Italian organ mingling heart-beats with the rumble and murmur of the streets.

Boston University is situated in the most aristocratic quarter of old, aristocratic Boston. All who know anything about the city have heard of the far-famed golden dome of the State-house, that magnificent old building standing on Beacon Hill, and it is under the shadow of the golden dome that the wise founders of the University located the college so dear to all who know her. At the risk of being called a sentimentalist, I lay claim to a certain atmosphere in that part of Boston found nowhere else in the known world, which indelibly leaves its marks of culture on all who live within its radius. It was my happy privilege to plod up and down that historic hill sacred to all Boston's literati for four years, meeting continually faces and forms well known to the public, great names in literature, politics, and the musical world.

There were other outside influences worth speaking of, for it is not alone what takes place inside the four walls of a college that makes or mars the lives of the students. One of the most esteemed privileges was that of admission to the Athenæum, the oldest and most conservative library in Boston. One could only be admitted within its sacred precincts if one had a kind friend among the shareholders, so the privilege of study there was a rare and richly appreciated one. There is a feeling of awe engendered by the Athenæum which I have never felt anywhere else. A word spoken above a whisper seems a profanation to the divinities of the place. It is a building pervaded by silence, a silence that differs from that of an ordinary library. With the exception of the real

live University students, the habitués of the Athenæum are men and women who apparently live only in the world of books. Books fill every nook and cranny and balcony of the long, beautiful library, books so old and hoary that the very odor of the place is full of an old-worldness, such as I fancy enwraps the libraries of the old European monasteries.

One other of the outside influences of Boston student life is the Common. Every one who knows Boston loves her beautiful Common, stretching as it does its rich green length through the midst of the busy city, and furnishing a charming walk to all sorts and conditions of men, and to none more than to the University men and women. There it was we strolled after lecture-hours were over, before separating for our suburban homes. There it was we settled our quarrels. There it was we grew sentimental over the future and made vows of undying friendship. (We were optimists in those days, and, thank God, many of us are now.)

And I must touch just here on that part of our college life in Boston, — those rare friendships that were born, and nurtured, and brought to full fruition not only between woman and woman, man and man, but also between man and woman; for ours is a co-educational institution in Boston, and the relation that exists between the young men and women is one founded on a broad and liberal basis. Strange to say, very few of these warm friendships ripened into love, although each class could boast one or two exceptions. There were no rules at Boston. We were supposed to be ladies and gentlemen, and capable of governing ourselves, and no such thing as discipline was ever so much as hinted at among us. We were allowed the greatest liberties, and the classrooms, the library, the chapel, and cosy nooks in the broad halls and stairways were always open to all, and at our disposal for quiet chats and tête-à-têtes, as well as for study.

In the women's study alone no men were allowed. This beautiful room, which bore the graceful name of "Parthenon," was too alluring for any diligent study. The semicircular, high-backed cushioned seats that filled the alcoves at either end of the long room were so conducive to confidential conversations or the reading of the latest magazine that to study thereon seemed a desecration. I love to think of that study as one sacred to friendships. There perhaps we first met the girl whose life was to be close to ours. There we bore each other's burdens, and rejoiced in each other's successes. There we celebrated together red-letter days, and the eves of holidays. There, in that lovely study, we learned the value of unselfishness, and tried to put into practice what we heard preached daily about influence. Never was there a place so full of quiet

memories, of peaceful talks, and of rare opportunities for sweet friendships as that warm-colored Parthenon, with its big, open fire, and Socrates and Minerva looking down upon it.

There were no women professors at Boston University — we scorned the idea of having even one introduced into our Faculty. At times some one of the Trustees would urge that a woman be added to the staff of instructors; it would reach our ears, and we would rise in open rebellion, and wax indignant at the mere suggestion. We had a dear old Greek professor, a man who had grown old in the service of the College, and who loved us girls in a deeply sympathetic way that made him our confidante; and I am sure there was not one of us but what would have gone more willingly and gladly to him with our trials and perplexities than to any woman. And when we were in need of a chaperone there was always one of our professors' wives who was at our service. In this connection I must speak of what was, and is, to me the choicest part of my University life, — the leaves in memory I love best to turn over, — my daily, hourly contact with the grand men whom I had the privilege of calling my professors, and friends; for many of us were allowed to cross the threshold of merely formal meeting in the classroom, and were admitted into their hearts and homes. As I look back now over those four years of happy life, I feel that the influence of those noble men on my life and character was worth more than all the learning I absorbed from books and lectures.

As in all colleges, the Greek Letter Fraternities made up a large part of real college life, and it was there that the closest ties of ideal friendships were formed. There we learned to look for the good and beautiful and true in life and individuals. Every one who has been through the same experience can realize the excitement that prevailed in the fall term when "rushing" began — the innocence of the Freshies, the eagerness of the Sophs, the protecting care of the Juniors, and the less ardent interest of the reverend Seniors. Ah, how it all comes back to mind! And I can feel again the thrill of excitement now when the white envelopes with the irrevocable answers were in our hands. This excitement was only paralleled by the intense strain of waiting for the results of the Faculty meeting which decided the Commencement speakers. I can well remember the afternoon when I was a Senior and the fate of our class was being decided. We sat on the stairs holding each other's hands, and talking with bated breath, cold chills of alternate hope and fear running up and down our backs, teeth chattering with excitement. And oh, when the final decision was dropped into our

mail-box late in the afternoon — and we knew! Will there ever be a day like it again?

We were especially favored at Boston University with opportunities for social life. Receptions galore all through the year, class receptions, inter-class receptions, professors' receptions, followed one another in quick succession, and there we were schooled in all the arts and graces of social intercourse.

At each class and college reception great efforts were made to surpass every other preceding "social" in striking originality, and many and various were the devices resorted to for entertainment. But the grandest social event of each year was the Klatsch Collegium given by the Gamma Delta girls every February. This is a non-secret society open to all the girls in the College, and so we were all entitled to invite a limited number of guests to this best of all social functions. As our College is in the near vicinity of Harvard and Radcliffe, the Institute of Technology, Tufts and Wellesley, to say nothing of our own Law School and School of Theology, there were always swarms of students from the neighboring colleges. Oh, the rapture of those grand and gay festivities, when for one whole evening each year the men so largely predominated that there was no danger of a crop of wallflowers! But that was not all. All Boston was there, from the habitués of the old Athenæum to the quiet little typewriter and the modest seamstress, all a part of that brilliant company, with its rich setting of fair faces and lovely gowns amid the music and the flowers. Then there were the evenings when we would be invited to meet some literary celebrity, or some learned scholar from beyond the seas. On all such occasions there were always good things to eat and drink, which seemed to us in our gay moods and our youthful optimism like nectar made for the gods. Then there was a very charming house on Beacon Hill presided over by a woman who was much more than a mere social leader, where we were always welcomed and where we revelled in all the delights of rare china and art collections, soft candlelight, and never-to-be-forgotten intercourse. And everywhere we met on the simple basis of hearty respect and good fellowship — faculty and students, men and women, rich and poor, brilliant and dull.

Some such thing as this Boston University does. She places her students in the midst of common life, knowing well that life will be sweetened by the joys of scholarship, and that scholarly attainments are the truer, the more real and valuable, in that they are woven with the ordinary round of existence. God bless and prosper her!

B O S T O N I A

PUBLISHED QUARTERLY BY BOSTON UNIVERSITY

Fifteen cents a copy Fifty cents a year

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Entered at the Boston Post-office as second-class matter.

EDITORIAL MENTION.

Those who are unwilling to cease the pursuit of their studies until the opening of the next school year will find ample opportunity for the profitable use of their time in connection with the numerous summer schools soon to be in session.

Mrs. Elizabeth B. Bailey, who resided at the Hotel Brunswick, left \$35,000 in public bequests as a memorial to her daughter, Sibylla Bailey Crane. Five thousand of this amount is given to Boston University. Many such hearty supporters make it possible to help educate annually about 1,400 students.

The World's Work and *Country Life in America*, published by Doubleday, Page and Co., New York, are unique monthlies in that the former publishes no fiction and that the latter is devoted exclusively to country life in all its varied aspects. Both are excellently edited and charmingly illustrated. It is not surprising that they have proved so popular.

We call attention to the article by Professor Black on Mr. Carnegie's Scotch University fund. It is to be followed in our next issue by a second and concluding article on the same subject. Professor Black was installed in May, by the University of Edinburgh, in the degree of Doctor of Laws conferred upon him by that University a year ago. Professor Black is a brother of the famous Scotch minister, Hugh Black, and a member of the same graduating class with J. M. Barrie.

Beginning with the next academic year, the semester system will replace, in the College of Liberal Arts, the old division of the college year

into three terms. Among the promised advantages of the new method are the following: under the old system one entire day was devoted to registration at the beginning of each of the three terms; owing to various unavoidable causes, there was frequently a delay in starting the systematic work of the term in some of the courses. The new system will result in a great economy of time in registration and in beginning the regular classroom work. A still greater advantage will doubtless be realized in the department of Language. Under the old system the terms were so short that in many cases it was possible to read but a very limited portion of a given author; the lengthening of the term will not only make it possible to read a considerable portion of an author, but will furnish a substantial basis for a more thorough literary study than was possible where but a very limited portion of the author was read by the class. In a few courses, where the work of the year logically fell into three distinct groups, some difficulty was experienced in adapting the work to the semester system; in these cases adjustments have been made which will probably prove satisfactory.

The College Equal Suffrage League announces two prizes for essays in favor of Equal Suffrage, the competition to be subject to the following conditions:—

The prize for the best essay is \$75.00; for the second best, \$25.00. The competition is open to all undergraduates, and graduates of the classes of '99, '00, '01, of the women's colleges of Massachusetts, including the women undergraduates and graduates of the classes of '99, '00, '01, of Tufts College, Boston University, and the Massachusetts Institute of Technology. The choice of the following subjects is allowed for the essay: (a) Equal Suffrage as a Help to Democracy; (b) Equal Suffrage as an Influence on the Home; (c) Equal Suffrage as an Influence on the Individual and the Race; (d) Equal Suffrage from the Economic Standpoint. The essay must contain not less than 4,000 and not more than 6,000 words, and must be written on one side of the paper only, typewritten manuscript preferred. In no case must the manuscript be signed. A *sealed* envelope containing the name and address of the writer, the college with which she is connected, and the class to which she belongs must be pinned to each manuscript. No competitor can submit more than one manuscript. No manuscripts will be returned unless accompanied by stamps to cover postage. All manuscripts must be received on or before September 20, 1902, as no manuscripts will be accepted after that date. Awards will be announced as soon as possible after this date.

The judges are Thomas Wentworth Higginson, Edwin D. Mead, and Mrs. Charles G. Ames.

Address all manuscripts and apply for further information to Mrs. R. H. Gillmore, Secretary, Colonial Court, 35 Lee Street, Cambridge.

Best Recent Books

The mention of a book in this department is a guaranty of its superior merit

The Mastery of Books, by H. L. Koopman, contains hints on reading and the use of libraries of real value to those who read for permanent benefit. Especially excellent are the chapters on "Why and How Much to Read," and "Memory and Note-Taking" (pp. 214. Price, 90 cts.). **Outline History of English and American Literature**, by C. F. Johnson, is so excellently planned and skilfully executed that it cannot fail to make its study a delight to any student with the slightest taste for literature. Its citations from the authors mentioned are at once so copious and judicious as almost to constitute an anthology of English authors (pp. 552. Price, \$1.25). **History of English Literature**, by R. P. Halleck, confines itself, as its title indicates, to the literature of England. The book offers in the history of literature what the best works on national or general history offer; that is, a philosophy of the development. The literary map and the numerous illustrations are also valuable (pp. 449. Price, \$1.25). **Outlines of Roman History**, by W. C. Morey, gives the main facts from the beginning down to the crowning of Charlemagne. It is clear, concise, and readable. While it is designed as a book for youth, it will serve as the basis for review for those in older years. Its numerous maps and illustrations serve to make one feel that he is making a prolonged and delightful visit to the scenes and places described (pp. 366. Price, \$1.00). **The Art of Teaching**, by E. E. White, completes the author's great system of

pedagogy. The first book in the series, "Elements of Pedagogy," deservedly had a remarkably wide reading. This was followed in 1893 by his "School Management." To these is now added the book before us. Dr. White is rightly regarded as a high authority on the problems discussed in these excellent volumes. He is not like some other writers, a mere theorist, but writes as a result of long and varied experience. This work, as its predecessors, is indispensable to one who would be thoroughly qualified for teaching or for estimating the work of the teacher (pp. 321. Price, \$1.00. American Book Company, New York).

The Nearer East, by D. G. Hogarth, the second in the "Regions of the World" series, edited by Mr. H. J. Mackinder, is, like its predecessor, "Britain and the British Seas," a detailed and profound study of the portions of the world of which it treats. The nearer east includes "all south-eastern Europe below the long oblique water-parting of the Balkans; all the islands eastward of Corfu and Crete, which themselves are included; all of the northeastern corner of Africa that is fit for settled human habitation; and all of Asia that lies on the hither side of a truly distinctive natural boundary,"—the great salt hollows of Central Persia and the shifting sands of Persian Beluchistan. The book has sixty truly illuminating maps, diagrams, and illustrations (pp. xv. + 296. Price, \$2.00 *net*). **A History of Ancient Greek Literature**, by Harold N. Fowler, will prove a delightful book to the student of literature.

The college professor also will welcome this scholarly work, for it will save a large portion of the time usually devoted to dictating in class notes on the history of Greek literature. The volume is one of the Twentieth Century Text-books (pp. x.+501. Price, \$1.40 *net*). **The History of the Louisiana Purchase**, by J. K. Hosmer, is a timely publication, preceding as it does the centennial of the great event. The book tells us just what we want to know, in compact form, and is a clear setting-forth of the steps in the process and the difficulties that had to be surmounted (pp. xv.+230. Price, \$1.20 *net*. D. Appleton & Company, New York).

Thomas Henry Huxley, by E. Clodd. If the great English writers are not known by the masses it will not be the fault of the publishers of the series of which this is one. The book contains a good chronology of Huxley's career and an able and vivid portraiture of the man in his various capacities and relations. But we doubt the wisdom of classing him as a modern English writer along with Tennyson, Browning, and Dickens (pp. xiii.+252. Price, \$1.00 *net*). **St. Francis of Assisi**, by J. H. McIlvaine. The book consists of six lenten addresses. But while the religious aspect of the work of St. Francis is thus made prominent, there is enough of biographical matter to exhibit this truly wonderful man in his wide relations to mankind. We commend the book to all, but in particular to preachers, as a model to imitate in the preparation of biographical discourses (pp. 158. Price, 85c. Dodd, Mead & Company, New York).

Spiritual Heroes, by David Saville Muzzey. The author treats with rare skill and remarkable aptitude the lives of some great men who have

directed the currents of spiritual thought and greatly contributed to our contemporaneous moral and religious life (pp. 305. Price, \$1.25 *net*. Doubleday, Page & Company, New York).

Music and Its Masters, by O. B. Boise, discusses intelligently and inspiringly such topics as "The Nature and Origin of Music," "Wagner and the Music Drama," "What Are the Influencing Factors in Deciding Musical Destinies?" "What Constitutes Musical Intelligence?" Besides being a good history of music in different countries and ages, it has fine portraits of Wagner, Palestrina, Bach, Beethoven, Schubert, and Schumann (pp. 206. Price, \$1.50 *net*). **Washington the Capital City and Its Part in the History of the Nation**, by R. R. Wilson, is a graphic account of the selection of the site of the national capital, of the rise and progress of the city to its present condition as one of the most beautiful cities in the world, and especially of its influence as a center of political influence. There is a considerable amount of detail, but none too much. Many spicy incidents of public life in Washington are here given which could scarcely find place in ordinary works of history, but which, nevertheless, open the eyes of the reader to an understanding of the secret springs of political activity and purpose. Hence it is largely a history of men as well as of the city which was the scene of their brilliant achievements. The work is in two beautifully illustrated and well-indexed volumes (pp. 408, 423. Price, \$3.50 *net*. J. B. Lippincott Company, Philadelphia).

Spanish Life in Town and Country, by L. Higgin, is one of the series on "Our European Neighbors." The author writes with enthusiasm, though with discrimination. People

who long for the pleasure and enlightenment that come from foreign travel but who cannot cross the ocean to secure these benefits have here as good a substitute as it is possible to offer. The reader will be thankful for Mr. E. E. Street's interesting chapters on Portugal in the same volume (pp. x. + 325. Price, \$1.20 *net*. G. P. Putnam's Sons, New York).

Musings by Campfire and Wayside, by W. C. Gray, late editor of *The Interior*, consists of delightful short studies of nature, life, history, and destiny, filled with information, sentiment, and fancy; characterized by deep insight and moral earnestness; never grotesque, though often unique in conception and expression; never dull, though often dwelling on details; fresh, sweet, helpful, and strong (pp. 337. Price, \$1.50 *net*). **Constantinople and Its Problems**, by H. O. Dwight, deals with the people, customs, religions, morals, and progress, or lack of progress, of the wonderful city. It is the most illuminating book of its kind conceivable, telling the reader just what he wants to know. It is a really profound and thorough treatment of the theme, yet so entertaining that one reluctantly closes the book either for duty, food, or sleep (pp. 298. Price, \$1.25 *net*. Fleming H. Revell Company, New York).

Plato, by D. G. Ritchie, is one of the series of "The World's Epoch-Makers." It is difficult to decide on the value of the book, not because it is not ably written, but because it is too brief for the thorough student, yet too brief also to give the general reader more than a glimpse at the works of Plato. It is as good a work as could well be written in so brief a compass, and it will serve to introduce many to the study of Plato, and to induce some

to pursue the subject further (pp. 228. Price, \$1.25 *net*). **American Citizenship**, by David J. Brewer, Associate Justice of the Supreme Court of the United States, is a book to be unqualifiedly commended to all Americans, and would, if read and heeded by all, revolutionize the conditions under which we live (pp. 131. Price, 75c *net*). **Fragments in Philosophy and Science**, by J. M. Baldwin, professor in Princeton University, consists of essays and addresses on subjects of interest to students of psychology and philosophy, exhibiting all the qualities known to the readers of this author. The papers are of unequal value, some of them being worthy of high commendation (pp. ix. + 389. Price, \$2.50 *net*). **A History of English Literature**, by W. N. Moody and R. M. Lovett. This is a really intelligent book, dealing thoroughly yet simply with the causes and conditions which have led to the production of the varying literary results of the various ages of English literature. The relatively large amount of space given by the authors to the eighteenth and nineteenth centuries will be pleasing to all who have a living rather than a mere antiquarian interest in the subject (pp. viii. + 433. Price, \$1.25 *net*). **The Theology and Ethics of the Hebrews**, by Archibald Duff, belongs to the Semitic series, and from the standpoint of the more radical criticism the work is well done. But if the inanity of the Israelitish history up to the time of David is truly reflected in the author's representations, then it is a marvel that Israel ever came to have so much religious treasure to offer to mankind. Estimates of the book must divide along the line of the critical standpoint (pp. xvii. + 304. Price, \$1.25 *net*. Charles Scribner's Sons, New York).

UNIVERSITY NOTES

General

THE LATE HONORABLE ALDEN SPEARE.

BEFORE his connection with the University Mr. Speare was an active and influential member of the Board of Trustees of the New England Female Medical College, the earliest institution for the medical education of women in the world. On the transfer of that institution to the University he was elected a member of the University corporation, June 16, 1874. Almost from the beginning he was a highly valued member of the Finance Committee.

On the thirteenth of December, 1883, by a gift of forty thousand dollars in memory of a beloved daughter, he endowed the Emma Huntington Speare Professorship in the College of Liberal Arts. In recognition of this and other gifts amounting to more than one hundred thousand dollars, he was, on the thirteenth of March, 1899, by a unanimous vote of the Trustees, constituted an "Associate Founder of Boston University," the first to bear this honored title.

Mr. Speare was a man of wide and varied interests. In his love and appreciation of home and family he was a model. As a citizen he was public-spirited and conscientious. To his native town he presented a public library. In the city of his longest residence he was spontaneously honored with the highest office in the gift of its people. Though a citizen of Massachusetts, he never forgot his duty as a loyal son of a sister Commonwealth. He eagerly studied problems of national duty and national welfare; and his influence was more than once felt in Congress. He was one of the strong, far-sighted men who developed a whole zone of the great West by means of the Atchison and Topeka Railway system.

In all his busy life, however, as merchant, manufacturer, railway magnate, banker, he was more than a man of business. With characteristic clearness he saw that man cannot live by bread alone; that cities and states and nations are each called to realize a changeless divine purpose, and that without a loyal recognition of this purpose they perish. He saw each new generation coming into the world empty-handed, blind, and full of unregulated passions, yet responsible for the taking up and carrying forward of the great tasks of Christian civilization. Seeing this, he saw that only by the winning of at least the leaders of each new generation to the purpose of righteousness, and by their careful training in intelligence and honor and unselfish devotion to high ends, could society advance or even save itself from the ruinous effects of demoralizing and disintegrating forces. He therefore recognized the fundamental necessity of education. He appreciated the work done for the community and for the world by our system of public schools, and for the same reason he was an ardent friend of all institutions of higher education in proportion as they

showed aptitude and success in molding men of righteous aims and unselfish personal power. To him it was clear that the work of the true educator and the work of the true church were identical. Hence his zeal for the work of education was a part of his zeal for religion. In each field he was an idealist, striving to bring in an approach to human perfection. Here was the insight that unified all his more notable forms of beneficence, here the motive that made him at all times and in so many ways an ardent worker for the inbringing of that kingdom of God in which alone the kingdom of man takes on true royalty.

The funeral of Mr. Speare occurred at the Newton Centre Methodist Episcopal Church, and was attended by a great concourse of people, delegations being present from Boston University, the Wesleyan Association, the Board of Managers of the Missionary Society of the Methodist Episcopal Church, Boston Chamber of Commerce, Boston Home Market Club, Boston Associated Board of Trade, Boston Merchants' Association, the city government of Newton, and many other organizations and corporations.

In his death Boston University has lost a wise and devoted and self-sacrificing friend.

THE LATE PROFESSOR HYATT.

THE College of Liberal Arts has peculiar reason to regret the recent death of Professor Hyatt. This was his twenty-fifth year of consecutive service as head of the department of biology. Since the fall of 1877 he had borne the responsibilities of the position and had taken an active part in the work of instruction. The organization of the courses in the department and the choice of his able assistant, Mr. Balfour H. Van Vleck, were his own.

Professor Hyatt was too much a student himself ever to forget the student's point of view. His understanding of the student's needs, and of what place biology deserves in a liberal education, was exceptionally just. His courses both in plan and in execution kept particular facts and general principles in such balance that the facts seemed there to illustrate the principles and the principles there to explain the facts. In his instruction he made abundant use of the rich materials of the Society of Natural History, and the microscopes of his classes were often turned upon living specimens as well; but no matter how minute the study of the day, his students never forgot that the individual forms were representative of related types. The same understanding of a college student's requirements was shown in his planning of the department as a whole. The several courses were so chosen and set in sequence as to give a distinct conspectus of the entire field of biology.

Details of Professor Hyatt's life may be found in a brief memoir by Professor Dall in the *Popular Science Monthly* for March; and four papers upon as many aspects of his work in science and education will appear shortly in the transactions of the Boston Society of Natural History.

The Departments

COLLEGE OF LIBERAL ARTS.

The department of Greek will offer the following new courses during the year 1902-03: (1) Greek History. A survey of Greek History from the earliest times to the Roman Conquest. (2) Greek History. Advanced course. Selected topics to be studied in connection with the original sources. (3) History of Greek Art. (4) The Private Life of the Greeks. Each of these courses will consist of two exercises a week during one semester. The total number of courses now offered in the Greek Department is 37.

For some years past, provision has been made for introducing Seniors in the College of Liberal Arts to the theory and practice of education. This work has now been brought under the Department of Philosophy. Next year Professor Warren will give two courses of two hours each per week. The first, given in the first semester, will discuss the general principles of education, with attention to their practical implications. The second, in the second semester, will survey the history of education. In addition Professor Warren will conduct a Pedagogical Seminary one hour per week, through the year, for discussion, research, and praxis.

The Dante Society of America, whose rolls have the honor of bearing the names of Longfellow, Lowell, Scartazzini, Carducci, and many other world-renowned scholars, and of which Professor Charles Eliot Norton is president, has just issued for all interested in Dantesque studies a very attractive and interesting eight-page circular describing the work accomplished in the past and the future aims of the society. Professor Geddes's name appears as a member of the Council. With a view to increasing the membership of the society, he would be glad to furnish circulars and give information to all interested in the study of Dante.

The Woman's Missionary Friend for May, 1902, contains an article by Miss Grace Turkington, of the class of 1900. This article, which is the fifth which has appeared in this periodical under the heading "College Girls in Missions," is devoted to the record of the graduates of the College of Liberal Arts of Boston University in the mission field. The graduates whose work is described in this article are Mrs. Mary Hinckley Dearing, '90, Mrs. Dency Root Herrick, '87, Miss Mary P. Stearns, '96, Miss Gertrude Gilman, '92, Miss Florence E. Nichols, '89, Mrs. Almy Chase Grant, '96, Miss Miranda Croucher, '93. Photographs of all these, with the exception of Miss Croucher, are given. Miss Bertha Kneeland, who left college in May, 1900, for work in South America, is also mentioned most appreciatively.

The class of '77, the first graduated from the College, held its twenty-fifth anniversary June 3. But few were able to be present, as the class is widely dispersed and seven have died. The guests were President Warren, Dr. J. W. Lindsey, first Dean, Dean Huntington, and Professor Bowne, who delivered

addresses. Letters were read from the veteran Professor Buck and from classmates Goodell, Vail, Williams, and Nickerson. Reminiscences were given by Dr. S. L. Beiler, N. C. Alger, and Miss Channing. The class elected its old officers, — J. D. Pickles, president; Miss Sara Emerson, secretary; and Mrs. J. C. Nickerson, treasurer, — and voted to attempt the raising of \$1,000 toward the proposed alumni professorship of history.

SCHOOL OF LAW.

In the January examination for admission to the Massachusetts Bar, the success of the graduates of the Boston University Law School was most commendable.

Mr. Charles A. Decourcey, who was recently appointed a Justice of the Superior Court of the Commonwealth, is a graduate of the Law School of Boston University, class of '80.

In the May number of the *Harvard Law Review* Prof. Albert E. Pillsbury contributes an article, "A Brief Inquiry into a Federal Remedy for Lynching," that has elicited much favorable comment in legal circles.

Prof. Melville M. Bigelow was very pleasantly remembered by his two classes at the close of his lectures in April. He was presented with a silver pitcher by his class in Bills and Notes, and with a loving-cup by the class in Torts.

The prize scholarships for college graduates were awarded in December, 1901, to the following men: First Prize, George E. O'Toole, Holy Cross College; Second Prize, Clarence E. Wentworth, Harvard University; Third Prize, A. X. Dooley, Villa Nova College. The prizes awarded to non-college men were won by Daniel S. Murphy, F. W. Estey, J. F. Worcester. These scholarship prizes will not be awarded in the future.

The Trustees of Boston University have established one hundred limited and special scholarships for college graduates pursuing the Law School course. Each of these scholarships is of the value of \$50 annually, and will be awarded to college graduates in their first or any subsequent year of attendance at the Law School. Awards will be based in the first instance upon the scholarship and standing of the applicant in his own college.

SCHOOL OF MEDICINE.

An exhibit of work done in the laboratories of the school has just been made at the American Academy of Medicine held at Saratoga Springs, and later at the American Institute of Homœopathy held at Cleveland. The exhibit had to do chiefly with the preparation, preservation, and demonstration of normal and abnormal tissues and organs by a new method, by means of which normal colors are preserved.

The annual meeting of the Alumni Association of the Medical School of Boston University was held at the Brunswick Hotel, Tuesday evening, June 2, 1902. It was one of unusual interest and importance, as the incorporation of the Association and adoption of the necessary by-laws for its government were to be considered. President J. Emmons Briggs, M.D., presided, and the business meeting was so well conducted that by 7.30 o'clock everything on the program had been completed, and the members proceeded to the annual banquet, to which the graduating class had been invited. Dr. Ralph C. Wiggin officiated as toastmaster, and introduced the following speakers: "Our Alma Mater," Dean John P. Sutherland, M.D., '79; "The Future of the Alumni Association," Frank E. Allard, M.D., '92; "The Clergy," Rev. L. B. MacDonald; "Our Girls," Sarah S. Windsor, M.D., '85; "Commercialism in Medicine," Edward P. Colby, M.D.; "The Graduating Class," Mr. Elwin W. Capen, '02. These officers were elected for the ensuing year: President, Winfield S. Smith, M.D., '83, Boston; First Vice-President, Nelson W. Wood, M.D., '93, Charlestown; Second Vice-President, Eliza B. Cahill, M.D., '86, Boston; Secretary, David W. Wells, M.D., '97, Boston; Assistant Secretary, Chas. T. Howard, M.D., '98, Watertown; Treasurer, Herbert D. Boyd, M.D., '92, Boston; Auditor, F. P. Batchelder, M.D., '91, Boston; Directors, E. B. Hooker, M.D., '77, Hartford, Conn.; Sayer Hasbrouck, M.D., '82, Providence, R. I.; Chas. R. Hunt, M.D., '87, New Bedford; George E. Percy, M.D., '79, Salem; Sarah S. Windsor, M.D., '85, Boston; Visiting Committee to the school for three years (standing committee), Adeline B. Church, '79, Boston; Jane S. Devereaux, '80, Marblehead.

SCHOOL OF THEOLOGY.

Addresses were delivered during the year by a number of distinguished visitors, among them the Rev. Dr. W. T. McMullen, the Rev. Dr. George S. Butters, Professor Borden P. Bowne, and Bishop W. F. Mallalieu.

In response to inquiry on the part of the Missionary Secretaries in New York, it has been developed that a considerable number of the students now in the school are ready to serve as foreign missionaries if called for.

The whole number of graduates of the school is 929. Of these eighty-one are in other than Methodist Episcopal pulpits. The majority of these were members of the churches to which they now belong when they graduated. The number of Congregationalists is thirty-nine. The school graduates one or two Congregationalists each year.

The annual banquet of the Alpha Chapter was held on Tuesday, June 3, and was well attended. The Rev. Franklin Hamilton was toastmaster, and toasts were responded to by the Rev. Dr. E. M. Taylor; Professor C. W. Rishell, Acting Dean; the Rev. Dr. D. C. Babcock; the Rev. A. M. Osgood; the Rev. H. P. Rankin; the Rev. E. M. Antrim; and the Rev. C. C. P. Hiller. By a unanimous vote the chapter sanctioned the movement on the part of the undergraduates to establish a magazine devoted especially to the interests of the school.



BOSTONIA

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THE NEED OF PASSION IN REFORMS AND CHURCH.

Rev. William Ingraham Haven, D.D.

[Matriculation-Day Address, Boston University School of Theology, Oct. 8, 1902.]

THE study of history, and of church history as well, is often reassuring to those who are oppressed with the infirmities of their own times. So I would come to you with no dismal message. There are, however, certain tendencies and drifts discernible to which one should not shut his eyes; for in the counteracting of many of these tendencies lies our task. It is only through struggle that the world grows better, and it needs your best and mine. It is sure of God.

Recognizing, then, the relative purity and vigor of the church, it seems to me that one must also recognize a great need in the spiritual life of the day—and that great need is passion, a consuming passion. The concentration of the vital energies upon higher things, such a concentration as enkindles the emotions and spurs to high endeavor—an endeavor that absorbs, that forgets all, that suffers all, that results in great accomplishment—this is what the church lacks to-day, and it is the glory of the ministry and the church. Let me be more specific. A need of the day is a passion for humanity. You say surely at the

outset I am mistaken — that never was the air so full of such words as socialism, altruism, brotherhood; that never was there so much discussion of themes of social reorganization and betterment. Let us see. I fear this atmosphere of words is too often a shallow sentimentalism — a relief from sordid selfishness that would cover its nakedness with the garments of an academic brotherliness.

Let us begin with the negro. Where is now the glow of holy enthusiasm that a generation ago caught up the currents of life and swept away the débris of centuries that impeded the path of our brother's progress? The atmosphere of those days we have almost forgotten. The Senator from Mississippi has just been seated by the Senate of the United States. He is a negro. Charles Sumner of Massachusetts rises to comment on the action. He says: "From this time there can be no backward steps. After a prolonged and hard-fought battle, beginning with the republic, convulsing Congress and breaking out in blood, the primal truths declared by our fathers are practically recognized. 'All men are created equal,' says the great Declaration; and now a great act attests this verity. What the Senate does now will be followed by other bodies and associations. In other places there may be a brief struggle, but the end is certain, — doors will open, exclusions will give way, intolerance will cease, and the great truth will be manifest in a thousand examples. Liberty and Equality were the two express promises of our fathers. Both are now assured."

And if you were to listen to all he said you would see that in his rejoicing there was no touch of malignancy or hate for an opposing foe; no intimation of the politician's craft; no note of false sentimentality — only a lofty and noble conception of humanity and the desire for the realization of a true democracy. He represented a passion for humanity. Where is the negro Senator to-day? What shall we say of the temper of a generation that suffers, almost without a qualm, the enforced retirement of the negro from all the political activities of citizenship? We cannot say it has a passion for humanity. The negro is making progress. The initial impulse given him in making him a citizen has not been lost. In spite of steadily increasing indifference, he has been going forward. He is making progress. The question is, are we?

Is the church going to yield to those half-truths that would prepare him to be a tiller of the soil, an artisan, "a man with a hoe," without aspiration or expectancy? No one questions the wisdom of a measure of such training. It would be good for the ministry even to know how to

drive a nail. There is a true spiritual development that comes with an honest knowledge of the methods and achievements of the laborer in any of the great industries of our time. But it cannot but be confessed that to rest here with this as the ideal, or the fragment of the ideal, receiving chiefest emphasis, is to hold before a race something infinitely lower than the true ideal required for the development of a true man. A passion for humanity would never be satisfied with such a halting position.

I know we are told that in the early days of this republic the distinctions in class were much more marked than they are to-day; that the lines were drawn sharply, and that the various social classes were distinguished even by their costume; that we have no such potentates now as the village squires, and justices, and clergy of that period. But this is but a superficial comment. Definite as were these lines of social cleavage, there was then mutual knowledge of each other's concerns; intimate personal acquaintance; interchange of ideas; meetings at the village church, in town meetings, on the highway. Now there is almost absolute isolation. A slave-holder knew more personally about his slaves than many a capitalist knows about the men who work in his factories or mines. The intensely occupied business man of to-day — who can get at him? He is more inaccessible than a mediæval baron. Laborers, workers, artisans, are to him as impersonal as microbes. He may be just; he is, no doubt, a man of heart; but the system classifies and puts him and his fellow capitalists into one order and the wage-earners into another, and separates them often so utterly that their homes are in totally different communities. This breeds distrust and creates rival camps, and gives opportunity for the demagogue and the yellow press. Then comes war, and men talk of "unconditional surrender," and inflamed and infuriated mobs have to be overawed by military power, and the people suffer. Can there be no fusion of these different classes, whose real interests lie in common action? Can there be no assertion of the rights of the whole, rising above either the academic claims of property to its own, or the tyranny of organized labor? I have no panacea, or I should have had it patented some time ago. But I do believe we need, and need intensely, a new passion for humanity that shall give real sympathy to the toilers who are having a hard enough time trying to build up a home under the expensive conditions of modern living; that shall prate less of a law of supply and demand which it is ready to apply to the labor market, but which it is forever doing its best to antagonize by

carefully contrived combinations when it comes to the selling market; that shall place manhood above dividends; that shall seek some methods of intercourse and fellowship which shall restore brotherhood.

But I must emphasize one more illustration of this need for a passion for humanity. Was it in anything else but this that arose that crusade against the saloon that outlawed it in many States and set the seal of its disapproval in the very laws and enactments of these commonwealths? It was a passion for humanity that stirred the conscience and created sentiment and overcame indifference and built up great societies and parties even. But now where are we? I speak not as a pessimist, but as a realist. We are face to face with facts and duties as well. We see all about us irresolution, indecision, inactivity. A generation has succeeded to the estate of its fathers. The fences are broken down, laws are violated. Nerveless politicians raise the question of the expediency of removing this legislation from the statute-books. Parties have become little other than a flag-pole where one can haul up the white flag of his convictions. Resolutions can still be carried; but where is anything doing that mightily curbs the increasing effrontery of the saloon? There is need of passion.

Speaking of these reforms, I cannot but ask where is there to-day a publication like the great sheet of the *Independent*, of which, as a lad, I used to stand in awe? The modern weekly you carry in your pocket; that sheet needed the living-room table. Was there anything in its very bigness? I do not know. I only remember its virility. Strong minds discussed there strong themes. Its columns gave world-embracing visions of missions and research. Its editorials struck mighty blows for every great reform. It was a smithy like to some of the great forges in that smoky city of steel and iron in the heart of the Alleghanies. How the furnaces glowed and the sparks flew, and what mighty anchors of hope were there beaten out! A purposeless opportunism seems so almost omnipresent now, and the age needs passion!

It needs a passion for the Bible. There is great interest in the Bible. There was probably never a time in which the Bible was more talked about than it is to-day. Modern Biblical criticism has done one good at least,—it has kept the Scriptures in the forum. I have no word to utter of fear of criticism. It has wrought mischief, no doubt, but it has wrought incalculable good; and when its work is done and the chips are cleared away it will be seen to be of God. It has gotten us already into a truer atmosphere. The true crit-

ical spirit has brought us face to face with verities, and these verities have given us a more natural, a more human, a more truly wonderful view of the Holy Scriptures than was possible with some of the mechanical theories of verbal inspiration that used to prevail. They have given us a Bible that fits in with the human processes of handing down imagination and event; a Bible that belongs to the whole history of people divinely called for a high purpose in the great plan of human salvation; a book that fits the race like a garment, the garment of its inner as well as its outer history, showing by its folds the very form of the philosophies, half dreams, half reasonings, which philosophies have always been, through which God has revealed himself to man. My word to-day is not a word of sorrow over this question of the Book. What I lament is the desertion of the Bible.

Here I must explain myself. The Bible was never in such demand as it is to-day. It is increasingly called for in all lands and among all peoples. If you will compare the issues from the Bible presses of fifty years ago with those of to-day, you will be surprised at the contrast. It is difficult to keep pace with the demand. And, too, I wish to recognize the wide-spread study of the Bible. Probably there were never so many Bible classes and institutes and schools and colleges as at present. In some instances there is provision for daily study of the Bible. But in spite of all these facts and allowances, I believe I am right when I say there is a desertion of the Bible — a lack of passion for it. In how many of our Christian homes is it lovingly and reverently read for correction, for reproof, for guidance, for comfort? How many little children see their parents poring over its pages under the evening lamps, as we used to see our fathers and our mothers? Getting a Sunday-school lesson and locating Peniel and the Jabbok is one thing; absorbing the truths of the struggle of a soul upward out of its sin into fellowship with God, creating for one's self a Peniel, is quite another thing. This last only follows from a passion for the Bible.

How much of our ministry is fed upon the Scriptures? How many pastors linger lovingly on the pages of the Bible, until as cattle upon the pastures they have nourished their souls upon its truths? How few there are that, like Taylor and Henry and Maclaren and Newman, seem to have compared Scripture with Scripture! I may be wrong, but I believe the church needs as never before a ministration from the pulpit that is fat with the very marrow of the Scriptures.

The Bible has not lost its power. I could overwhelm you with testi-

mony from lands where there is no theory of inspiration whatsoever, showing that the living word is to-day transforming human hearts. Criticism may be good, but passion is better; and the church will move forward again when it cries out with the poet:

"I press God's lamp close to my breast,
Assured its flame will pierce the gloom."



COMMENCEMENT ADDRESS AT GLASGOW UNIVERSITY, APRIL 22, 1902.

*R. Herbert Story, D.D., LL.D.,
Principal and Vice-Chancellor.*

THE most noteworthy event in the academic year now closed was the celebration of the

NINTH JUBILEE OF THE UNIVERSITY.

Founded in the dawn of the Renaissance, favoured by the Church, protected by the Crown, the University four centuries and a half ago entered on a career which, marked by many vicissitudes, has yet been one of progressive usefulness and growing honour. To the great services which it has, throughout many generations, rendered to Letters, Philosophy, and Science, the illustrious company which assembled from every quarter of the globe to assist in our celebration bore striking testimony.

No less than 228 universities, colleges, and learned societies, within the bounds of the British Empire and in foreign lands, sent us letters and addresses of cordial congratulation on the completion of our 450th year. Although most of these were couched in the language which used to be the common vehicle of communication between scholars, the preference of some of our correspondents for their own tongue was attested by the appearance of the weird orthography of Wales, the unfamiliar characters of Russian, Japanese, and Sanskrit, yet all conveying, under whatever difference of form, kindred expressions of friendship and respect.

More than one address alludes to the happy coincidence that, while Glasgow University at the opening of the "Century of Steam" could boast of its intimate connection with Watt, so now, at the opening of the

"Century of Electricity," it can boast of a still more intimate connection with

LORD KELVIN.

There is a most impressive unanimity in the testimony that comes, from every quarter of the globe, to the fame of the *Emeritus*-Professor of Natural Philosophy. To the University of Adelaide, for example, he is "Alter Archimedes"; to the Royal Society of Sciences at Upsala he is "Venerabilis ille physicorum princeps, decus atque ornamentum Universitatis vestræ." Nor is physical science the only department in which Glasgow has, in the nineteenth century, been closely associated with an epoch-making advance. The Faculty of Physicians and Surgeons says: "We are proud to remember that the Antiseptic System of Surgical Treatment was introduced to the world under the immediate auspices of the University of Glasgow." And the abundant references made in other addresses to Lord Lister show that the fact is fully realised abroad.

I do not recur to our great commemoration and to those features of it merely to record our own pride and pleasure in its success. I wish rather to ask you to mark in it a world-wide recognition of the services we have rendered, and continue to render, to Education in the widest sense; and a proof of that community of sympathy with and interest in the pursuit of Truth and the advance of Science and Learning which forms one of the strongest elements in the comity of nations — a comity too apt to be disturbed by the unruly tongues of jealous and selfish policy, by the poisonous pens of a hireling Press, or the ignorant passions of the *profanum vulgus*. . . .

NEW PROJECTS.

In the class of projects not yet wholly realised I must name, first of all, the foundation of the lectureship on Mining — the funds necessary for which (£10,000) we owe to the generous public spirit of a gentleman well known and highly esteemed among those men of action whose labours and skill have helped to develop the vast mining industries of Lanarkshire, Mr. Dixon, of Fairleigh, Bothwell. The law's delays which accompany the creation of a new lectureship have not yet run their always tedious course, but I expect they will be over in time to let the lectureship be announced in our forthcoming Calendar, and be in full operation next session. Another incomplete addition to our resources is the new home of practical surgery. The old sheds have forever dis-

appeared, and with them a hideous reproach to the University. If anything can be regarded as certain in the architectural world, we may count on the structures which have obliterated them being finished very soon. . . .

HINDRANCES.

But the want of money is not our only difficulty in the way of erecting a new chair. We are tied and bound by the chains of our ordinances. "The Scottish Universities," wrote a delegate from America who visited us and marked our ways, at our Jubilee, "are badly handicapped by the regulations of your Commission. *Here* we are perfectly free. If we want a new place we make it; if we don't want that which we have we put it down. If you could have freedom of establishing and cutting down appointments, much could be accomplished." The natural conservatism of a venerable institution is suspicious of novel, especially of republican, methods; but surely the reforms wrought by the late Commission need not have encumbered the erection of a new chair with such safeguards (I suppose against raw haste) as the provision that, when the ordinance for it has been drafted and accepted by the Court and Senate, it must go to the General Council, which is allowed a month to concoct objections to it, if so disposed; and these, if offered, must be considered by the court, before it is issued in its final form. When so issued, it is sent to the other Universities, which also get a month to think over it. Then it has to lie for twelve weeks on the table of Parliament, while Parliament is sitting. Finally it appears before the King in Council, and thereafter, if past that hazard, it becomes law. Thus, it is not until after at least five months of "hopes and fears that kindle hopes," its promoters can establish their chair, and get — if they can — the best of the many good men who may have been waiting all that unnecessary time to fill it.

MR. CARNEGIE.

I have mentioned Mr. Carnegie, and no address on such an occasion as this could omit a most grateful reference to his unparalleled benefaction to the Universities of Scotland. So great and splendid is that benefaction, in which all the four share, that we, here, are apt to forget that Glasgow owes him the farther benefit of £100,000 for its Public Libraries, and £25,000 for its Technical College.

What we may be able to obtain for our projects of enlargement and better equipment will depend on the good sense and good will of the

Executive Committee, to which Mr. Carnegie has confided the management of the largest Trust ever created, in Britain, for the behoof of Education. But if his own principle of helping those who are doing their best to help themselves is to determine the action of the Executive Committee (in which, I may remind you that, in the meantime, this University has no representative), the existence of a fund of some £74,000, subscribed within the last sixteen months, in answer to our public appeal, should have a sensible influence on the scheme of allotment. It is gratifying to learn that the sum to be allotted this year considerably exceeds the committee's anticipations—the amount spent on payment of fees having left a substantial balance to be transferred to the purposes of Branch A of the Trust Deed. People who are familiar with the conditions of the great majority of Scottish students will know that this is just as it should be; and will, in the plainest terms, condemn the conduct of those who abuse Mr. Carnegie's noble generosity to the indulgence of their own unprincipled greed. It is well enough known that applications which should never have been made have been received; and, in ignorance of the true state of the case, some of them have been granted—to the disgrace of the dishonest applicants. These persons should reflect at what a shameful price they are making their beggarly profit, and what a sorry comment their conduct passes on Mr. Carnegie's optimistic assertion of the "honest pride" for which, as he thinks, his countrymen are distinguished, and of the "manly independence" which, he says, in his letter to Lord Elgin, is "so dear to the Scot." In the days when our educated countrymen were known abroad better than at home, "proud as a Scot" used to be a proverb in France; and the travelling Scot was commonly as poor as he was proud. It is a trait of national character which, like the grand old name of gentleman, we should not allow to be "soiled by all ignoble use."

The Senate and Court have forwarded to Mr. Carnegie's trustees a full statement of those wants which the funds he has provided can help them to supply. There might be a risk lest trustees invested with no legal control of the University, but with large funds at their disposal, should be tempted to assume a certain authority over the institution in virtue of their subsidies; but we may rely on these gentlemen taking care that there shall be no interference with the University's independence—no influence unduly deflecting in any direction the lines of its natural development. It is very satisfactory that in asking the trustees to assist us, we can, at several points, assure them that we do not seek

more than their co-operation in the execution of schemes of extension and equipment which the liberality of many friends has enabled us already to mature.

The immense benefit of Mr. Carnegie's gift is not the cheapening of education to a larger or lesser number of students, but the augmented educative power with which it invests the Universities. In the realm of education it is most disastrously true that chill poverty checks the noble rage and freezes the genial current of the soul. No doubt there are many illustrious instances where its benumbing influence has been successfully defied. Epictetus, in philosophy; Giotto, in art; Burns, in literature; Stephenson, in science, have shown how brilliantly the inner light can force its way through all the repressions of unhelpful environment. But supreme power of character, of will, of genius, is not every man's birthright; and the additions to the sum of human knowledge, and the treasures of human learning which the few can make, must be transmitted to the many through the channels of education, and these must be obtained and multiplied by the same means which supply us with all other material advantages—that is, by purchase. There is something in education which you cannot buy; but education itself you can. Whether you find it worth the price depends on yourself. And therefore, I say, the incalculable benefit which we owe to Mr. Carnegie is the increase of our educative power. With his help we can, as without it we could not, purchase and provide a wider and fuller education; found new chairs and new lectureships; sub-divide among additional teachers subjects which a single teacher could not adequately handle; institute fresh laboratories, in which research and experiment will be made possible to the earnest student, without the distracting suspicion haunting him that he is losing time, and loitering on the crowded road to professional work and pay. We shall make it easier for him to realise that to pass an examination and win a degree is not the only object in his university career, but to obtain an education which shall enlarge his mind, strengthen his character, elevate his ideals, and brace his spirit to go out into the arena of the world—whatever his professional life is to be—a man well furnished to do his part intelligently, honorably, and faithfully, like a knight of old, without fear and without reproach.

CULTURE OR KNOWLEDGE?

There are two things which the University can bestow, which are separate, but yet can be received and held together. The one is, in the

comprehensive sense, *Culture*, for the good of the students' mental and moral development of character, as a whole; the other is *Knowledge*, as applied to the special life-work he has chosen. He benefits most by his university training who receives and lays firm hold of both; but in a University it should always be a recognised principle that the broad basis of culture should underlie all specialism and mastery of applied science. The University is more and greater than a Technical School.

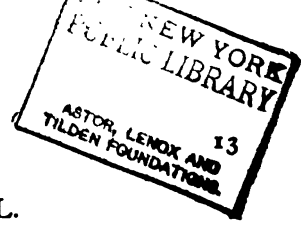
There is a tendency in some minds to regard a scientific or a commercial education as, in some sort, a rival to the "Humanities"—to an education in Letters, Classics, and Philosophy. But there should be no real antagonism between the two, if it is remembered that a man is more than a specialist, be his specialty what you will—medicine, or law, or commerce, or engineering, or electricity, or any mechanical or material art. You may recollect how Councillor Pleydell, showing Colonel Mannering his library, full of the best editions of the best authors, said: "These are my tools of trade. A lawyer without history or literature is a mechanic—a mere working mason; if he possesses some knowledge of these, he may venture to call himself an architect." Whatever one may think of Mr. John Morley as a politician, there can be no question of his capacity as a man of letters, and of the soundness of his warning in a speech delivered before the opening of the youngest of our Scottish colleges, a few months ago: "The standard of culture set, in its widest sense, by the Scottish Universities is a thing any lowering of which, any dimming of which, would be a disaster not only to Scotland, but to all those great outlying countries to which Scotsmen have gone, and to which Scotsmen have carried their own high tradition."

A certain amount of rivalry may be recognised between the use of the classical languages, Latin and Greek, and the modern, say French and German, as elements in an education which is to prepare for a commercial career; and looking at the question from its utilitarian side, it may be conceded that Greek, at least, might with advantage give way to German or French. The practical modern mind which judges most things, educational or any other, by their immediate usefulness will not admit an argument in favour of Greek. And for those who feel they do not need it, and for whom some of the ordinary elements of university education would appear to have no immediate relation to their intended career in life, but who yet desire to be members of a University, and to obtain the highest teaching proper to their special wants, there can be

no reasonable objection to the institution of a Commercial Faculty — if you choose to call it such — entitled to bestow a degree, or diploma, attesting instruction and proficiency in such subjects as Commercial History, Commercial Law, Political Economy, Banking and Currency, Geography, Climatology, and Modern Languages.

But while we surrender Greek to the budding merchant, we cannot but look with apprehension at the proposal which has been laid before the Scottish Senates by certain educationists, to drop that language out of the Honours course in Philosophy. To exempt candidates for a degree with Honours in Philosophy from examination in Greek, the native tongue of all the great masters of Philosophy — on whose thoughts Philosophy has pastured its flocks from generation to generation — seems an ingratitude and disloyalty to them all, Cynic and Stoic, Epicurean and Platonist alike — to the whole splendid roll of “the great masters of those who know” (to use Dante’s phrase), from Thales who led the van of the proud procession, to Proclus who marked its sombre close. Surely the students of Philosophy should understand the Philosophers’ language. If they renounce it, how can they stand at the bar of the world-wide Guild of Learning and Letters, and hope to be forgiven?

We shall be told, perhaps, that Latin is no more indispensable to the education of a manufacturer, or merchant, or man-of-business, than Greek. It may not be indispensable, but it is of the highest utility in any scheme of what can be called a “liberal education.” Its acquirement lies at the foundation of the mastery of any European language you may choose to learn, and implies the surmounting of difficulties that are common to them all. The discipline of learning its grammar with its etymology and syntax, to look no further, is a training for the mind of youth for which in its thoroughness no substitute has yet been devised. Nothing is harder to learn than a dead language; and in proportion to the hardness is the wealth of the reward, in the intellectual value of the power of concentrating attention, of the habit of mental industry, of the gradual apprehension of principles, and the practise of looking for them under all phenomena, which the study of the language implies. The student learns accuracy in words — whence follows accuracy in thought, and in the expression of thought, correctness, and lucidity of style. These lessons grow on him in impressiveness as he makes his way into the literature of the language.



BOSTONIA

A NEW BEACON HILL.

Prof. William Marshall Warren, Ph.D.

IT is no wonder that the University takes a peculiar interest in Beacon Hill. The roofs of her buildings make part of the sky-line of the hill as seen from the environs of the city; and the students are quite a fraction of the throngs that day by day frequent the slopes about the State-house. But more than this, the members of the University feel that there is something symbolic in the very name of Beacon Hill, and that in this higher meaning we have our own part and duty.

It is accordingly natural that any other hill that is a true Beacon Hill in spiritual sense, say the Acropolis, the Wartburg, Sinai, or the Mount by the Sea of Galilee, should be a congenial resting-place for our imagination and appreciative thought. As the sailor reared by one sea is at home on all, so we should be at home on any of the world's high places. And we should be particularly quick to recognize new Beacon Hills as the world from time to time may designate them.

Now there is a new Beacon Hill just coming into recognition, in our own State, and east of Boston. Its present name is rather prosaic, and its contour is not impressive; but before many years have passed it will be crowned with a magnificent monument and known all over the round earth. This new beacon place is High Pole Hill, in Provincetown, on the tip of Cape Cod.

The Pilgrims are supposed in popular thought to have made their first landing at Plymouth. Plymouth Rock is commonly regarded as the Pilgrims' first footing on New England soil. The scene of the landing as sketched in the opening lines of Mrs. Hemans's poem is, to be sure, a little hard to verify at Plymouth, but almost every one overlooks the "rockbound coast" as poetic license, and attends rather to the stormy sky and the giant trees that could well have made background there.

In truth, however, it was in the waters of Provincetown Harbor that the Pilgrims first found shelter for the *Mayflower*. It was not on Plymouth Rock, but on the shore of Cape Cod that they first set foot. It was here that they first met the Indians; here they obtained the corn that later on they carried across the Bay to Plymouth. It was at Provincetown that the first birth in the little colony occurred; and the sound of the December surf that lulled Peregrine White to sleep was

not borne up from the lower beaches at Plymouth, but across the narrow Cape from the great sea whose perils they had just escaped. It was here that the first four deaths occurred, among them the drowning of the wife of William Bradford, afterward Governor. More than all, it was at Provincetown and not at Plymouth that the Pilgrims framed and signed their immortal Compact,—one of the great charter documents of civic liberty by law.

It is fitting, then, that the round hill in the centre of this old town, whose name suggests its history, should mark for all the world's view a place where a true beacon was kindled. No brighter light ever shone in a dark place than that of the principles of the Pilgrims' Compact. Plymouth must always be sacred ground, not as "the place where first they trod," but as the scene of the settled life of the colony, of its sufferings, of its resolute steadfastness to the ideal that had guided them across the sea, and as the centre from which a thousand lines of influence and directer effect have led into the broad life of our later Commonwealth and of the Nation; but if we are to make places memorial of great beginnings and of pregnant deeds, we should do wrong to leave Provincetown unmarked.

Those who have kept clearly in mind the early history of the Pilgrims have long been desirous that a monument should be raised to their memory at Provincetown. Two years ago an association with this specific aim in view was formed on the Cape. Last winter the State Legislature voted to duplicate any sum not exceeding \$25,000 that might be raised for the purpose within three years. Provisional plans for an imposing shaft to be erected on High Pole Hill have already been prepared. It is interesting to note that the one consideration that prevents the executive committee of the association from proceeding to the speedy completion of the work is the fear that its present plans are too small to be commensurate with what should be done by such a nation as that which stands most directly in the Pilgrims' debt. Some of the far-seeing directors of the enterprise feel that Bartholdi's Statue of Liberty, the gift and the product of another people, should not be allowed to surpass this monument to be reared to the Pilgrims by the Pilgrims' sons.

It was to Cape Cod that Thoreau turned his steps when, as he said, the ocean seemed to him only a large millpond. And it was on the unbroken beach from Nauset to Race Point that he found again the ocean in elemental power. It is well that the site of the first beacon

the Pilgrims set in the New World is to be marked as a place of pilgrimage for those to whom our national life may appear shallow and sluice-drawn. There they can find again in power and simplicity the essential principles and the living forces of true statehood.



AT HARVARD WITH ROOSEVELT.

By Professor James Geddes, Jr., Ph.D.

BY reason of the division of the class of 1880 into alphabetical sections, it was not until some time along in the Junior year that my attention was directed to my classmate Theodore Roosevelt, but so effectively that this first impression still lingers about the man and to a certain extent typifies him. It was at one of the meetings of the Athletic Association in the gymnasium. Roosevelt took part in several of the sparring-bouts. That obstinacy and energy which has characterized so many of his actions since then was at that time a well-marked characteristic, and made him a most interesting figure. In the last round he was pitted against a most formidable competitor, Robert Bacon, now with the firm of J. Pierpont Morgan & Co., perhaps the finest all-round athlete then in college, and considerably taller, stronger, and heavier than Roosevelt. Nevertheless, despite the odds, the plucky fight that Roosevelt put up, and the heroic as well as good-humored way in which he took his punishment, made then and there upon all who were present a lasting impression of the man. Those well-known traits that the comic papers have since so exaggerated—his smile, revealing more of the teeth than usual, a peculiar way at times of shaking his head, and a somewhat explosive way of enunciating—stamped his individuality in a way not easily forgotten. He became at once an object of interest whose career since then has been watched by most of his classmates with the same feelings of eagerness and intensity as the sparring-bout of over twenty years ago.

Some idea of the range of his interests when in college may be gathered from the fact that of the forty organizations then existing for the purpose of developing aims in the realms of science or culture, Roosevelt was a member of no less than thirteen. Of these, the names suggest in some degree his interest: Rifle Club; *Harvard Advocate*, of

which during his Senior year he was an editor; Alpha Delta Phi; Art Club; Finance Club; Glee Club; Hasty Pudding Club, of which he was secretary; Institute of 1770; Natural History Society, of which he was vice-president; D. K. Society, of which he was treasurer; Porcellian Club; Harvard Athletic Association, of which he was steward; and last but not least, the Phi Beta Kappa. He was particularly interested in natural history, in which he received a mark of honor upon graduating. His aptitude for economics was well known, and his discussions with the professors in the classroom on economical problems were matters of general comment among the students. His interest in history too was very marked, and it was while in college that he formed the idea, which he carried through before he was twenty-four years old, of writing the history of the American navy in the War of 1812, — a standard work on the shelves of every library that aims to inform on the subject of naval warfare.

Not only was he well up towards the top of the class in all-round scholarship, but so popular was he socially as to be elected one of the three members of the Classday Committee. Although belonging to one of the fine old New York families and having practically the *entrée* to everything and everybody, yet his instincts were strongly democratic, and were probably rendered even more so by his wide relations and contact with men of all sorts and conditions. During his entire college course Roosevelt lived at No. 16 (now No. 38) Winthrop St., occupying two of the rooms in the southeast corner of the second story of the house, one of which, a large room, he used as a library, the other, a very small one, as a sleeping-room. Compared with the palatial apartments occupied by many of the students of to-day, these rooms appear extremely modest. The adornments of the rooms revealed the tastes of the occupant, for hunting-trophies, rifles, and implements of the chase were what immediately arrested one's glance upon entering, while natural history specimens — particularly insects and turtles — could be discovered upon further observation. The story is told of a very large specimen of the genus *testudinata* that had been sent from the Southern seas by a friend to Roosevelt, who kept the specimen in a box in the library. One night he managed to make his escape from the box, and caused the occupants of the adjoining rooms much uneasiness by his obstreperous efforts to reach the bathroom. Their excitement was only allayed when the turtle was finally forcibly conveyed back to his old quarters.

Another story told by one of the students shows in those early days

that decision and quickness to act which has always characterized Roosevelt in public life. Quite near the house was a stable, where one night a horse made such a racket as to destroy effectually all thoughts of repose. Roosevelt, who was in bed at the time, did not wait to don his day garments, nor to go down stairs. He simply bounced out of the second-story window and quieted the racket before any one else arrived on the scene.

Just after leaving college Roosevelt remained for a time in New York City, where my chum Taylor, now professor of political economy at the university of Nebraska, came much in contact with him in the New York primaries. Taylor relates an anecdote of Roosevelt that, like so many, shows his energy. My chum was one day approached in the street in New York by an individual representing himself as a friend of well-known classmates and desiring some temporary assistance. Taylor recognized the man as one of those confidence men that are not unfrequently found in large cities, pursuing a more or less lucrative business at the expense of the credulous, and accordingly told him to walk on. The same man shortly after tackled Roosevelt, who listened patiently to his story of want and misery, and then offered to accompany him and see the distressed wife and destitute children. On the way the confidence man showed signs of nervousness, and finally took to his heels. But Roosevelt was as fleet of foot as his would-be sponger, tripped him up, and held him down until "one of the finest" of the New York force appeared and arrested them both. Brought before a magistrate, Roosevelt said to him, "I have arrested this man." The magistrate, looking at the representative of the force, said, "I beg your pardon, but this policeman has arrested him." "No," said Roosevelt, shaking his head vigorously, "I arrested him myself." An altercation ensued, in which finally the magistrate was satisfied with Roosevelt's statement, and the confidence man was sent to the Island for thirty days.

Such anecdotes as these — and there is probably no man in public life of Roosevelt's age about whom so many are told — foreshadow the career of the author of "The Strenuous Life" and of the long list of historical and literary productions. While no one familiar with these works will be disposed to deny their author superior intelligence, several other striking factors have steadily contributed to the rapid upward course of the President, — a capacity for work that few possess, celerity not only in planning but in executing the plan, and integrity so solid that no man possesses to a greater degree the implicit confidence of his fellow citizens of all parties.

ENGLISH LITERATURE AT OXFORD.

Charlotte E. Joslin, A.M.

SINCE, by the will of Cecil Rhodes, one hundred scholarships will be available for American students at Oxford, there is more interest felt in the great University than has been before. In the past few months hundreds of requests have been made at public libraries in the United States for information concerning Oxford. That little is known in our country about England and her universities is all too evident, but that some of our American students have taken enough interest to cross the water and find out for themselves is seen by the large number of Americans who were enrolled as students there last year.

Oxford has always been noted for classics and history, but it seems especially appropriate for a student of English Literature to take a course at this centre of English culture and intellectual activity. It was not until 1894 that English Language and Literature were added to the seven subjects in which University Honors may be taken. Since this concession, an added impetus has been given to the study, which previously had been devoted to the philological side of English rather than to the literature itself, and now there are several courses of lectures given to both men and women.

Last year there were eleven American women and some twenty men studying at Oxford. Of these, five women and three men were working in the English department, and the others were divided between history, classics, and philosophy. An American student coming to Oxford in October for the Michaelmas term starts with a sense probably of bewilderment and possibly of disappointment. The management of Oxford University is so different from that of our own universities that it requires some time for an American to recover from the first shock.

The men frequently join one of the twenty-three colleges, while the women usually become members of the Home-Student department, rather than regular students at any of the four colleges for women. The student is at once placed under the care of a "tutor," who personally directs the work and suggests helpful lectures and instructors. Arranging hours for classes and "coaching" is very tiresome the first term, but the trouble decreases each term, so that by the end of the year one feels at home with the English methods.

One of Oxford's specialties is essay-writing. No matter what department is selected, essays are required each week by the tutor. When the

paper, corrected and annotated, is returned the tutor points out errors in ideas, gives new thoughts, and opens up different lines of treating the subject. Essay-writing is, however, of great advantage to the student, as he gains a command of the English language which is of incalculable importance to him not only in his work in literature, but also in his social life.

The Bodleian Library is a treasure-house for all students of literature, whether they are copying musty old manuscripts, studying homilies of the fourteenth and fifteenth centuries, or reading modern English. Some trouble is experienced in gaining entrance, for the application for admission as a reader must be signed by two M.A.'s of Oxford. To a student coming as a perfect stranger, the delay caused by this instance of red tape is annoying; but the advantages derived later are so great as to fully pay for the trouble.

For the benefit of prospective students at Oxford, or those specially interested in the study of English Literature, the list of lectures in the English department the past year is subjoined:—

MICHAELMAS TERM.

[Open to men and women.]

The Ninth Century in the Saxon Chronicle.
Specimens of Old English Dialects.
Old English Literature.
Old English Authors.
Sir Gawayn and the Green Knight.
Shakespeare.
Nineteenth Century Prose.

[Open to women only.]

Old English, or Anglo-Saxon (class work).
Beowulf.
Old English Philology.
Forms of Verse.
History of Literary Movements.

HILARY TERM.

[Open to men and women.]

The Saxon Chronicle (continued).
Specimens of Middle English.
Old English Literature (continued).
Old English Authors (continued).

Sir Gawayn and the Green Knight.
 Elizabethan Poetry (non-dramatic).
 Shakespeare (continued).

[Open to women only.]

Old English Translation.
 Old English Philology.
 Beowulf.
 Elizabethan Prose.
 Gothic (class work).

EASTER AND TRINITY TERMS.

[Open to men and women.]

The Extant Remains of Anglo-Saxon Art.
 Specimens of Middle English.
 Old English Authors.
 Sir Gawayn and the Green Knight.
 Milton.

[Open to women only.]

Old English Translation.
 English Philology.
 Chaucer.
 Spenser and his Predecessors.
 Gothic (class work).

This list, although not as exhaustive as that given in the calendars of our great universities, contains a preponderance of philology, which, according to the Oxford idea, is of the greatest value. At the head of the Department of Philology is Dr. John Wright, editor of the great "Dialectic Dictionary," in ten volumes, and successor of the late Max Müller; while well known as the champion of Old English scholarship in the University is Professor Napier.

Dr. Wright and Dr. Wardale conduct classes, open only to women, in Gothic and Old English; in both these classes written papers are required each week. In Modern Literature an Oxford M.A. gives lectures to both men and women, and a London M.A. gives Association lectures exclusively to women. There are a few union lectures and occasionally public lectures, open to those interested in literature.

The fees for instruction for three terms (twenty-four weeks) would not usually exceed \$200, which is the cost of tuition at Radcliffe. This fact leads to the practical question, Can an American woman gain more

by coming to Oxford than by taking a course at one of our best universities? Without hesitation my answer is, "She can." For although there are disappointments at first, and the student may not accomplish all she hoped to do, yet she may gain in this old university town unconsciously what cannot be obtained from a modern college.

My acquaintance with English undergraduate college girls has led me to believe that they know far more of English Literature, from its beginning to the present, than do our American college girls of a corresponding age. But I also believe that if our college girls were placed in the subtle literary atmosphere of Oxford or Cambridge, they would not only equal, but surpass in brilliancy the English girl who specializes. The English girl is always working for an examination ("schools," they call it here), while the American who comes to Oxford works for an entirely different purpose.

It is true that women are not given degrees here, but even if they could receive degrees, I feel that American women would work for what they want, and not for what happens to be prescribed by the powers that be. We come to Oxford because we feel a lack in some particular part of our education. While we are supplying the deficiency, which may be in English Literature, History, or Classics, we are learning far more, however, from personal intercourse with the literary people we meet daily.

While listening to lectures we sit side by side with students of the other sex in dim old wainscotted halls, whose walls are covered with portraits of the great men who once attended the college or dined in those very rooms. In our walks we pass historic places which thrill us with memories of the past. Here in Broad St., opposite Baliol College, at whose head was Wycliffe, "the morning star of the Reformation," is the spot where Bishops Cranmer, Ridley, and Latimer were burned at the stake; and near by is the beautiful memorial erected in honor of these same martyrs.

Here is the pulpit from which John Wesley preached, and in Christ Church College are his rooms where was started the great Methodist movement which now embraces adherents all over the known world. Not far away may be seen the spot where Amy Robsart was buried, brought from her home in Cumnor, where she met her tragic death. Recollections of the Earl of Leicester, Kenilworth, and Queen Elizabeth crowd upon us as we see the name on the marble slab.

The magnificent tower of Magdalen, from which it is the custom to

greet with a Latin hymn the awakening dawn on May morning, looks down upon the gliding Cherwell. Near by is Addison's Walk, the favorite resort of the essayist; and we linger here before going to the Vesper Service in Magdalen College Chapel, where the surpliced choir intone the Psalms and once a week sing the anthems without organ accompaniment.

At the Bodleian Library we gaze at the print of the fingers on the cover of the book found in Shelley's hand when he was drowned near Pisa, and then go to see his rooms and memorial at University College, where he was a student. The two rooms which are said to have been those of the poet appear now like those occupied by the Oxford students. Brilliant Shelley! Only thirty when he was drowned off Viareggio, as the appropriate white marble memorial tells the story.

In some of these various colleges, beautiful with ivy and woodbine, lived and worked many of the great men who have gone: Sir Philip Sidney, Ben Jonson, Dr. Johnson, the Wesleys, Locke, Southey, Ruskin, and Gladstone. On Sunday we listen, in University Church or Mansfield College, to great men who have come from far and near to give their best to the Oxford students. And then the delightful walk in the University parks to Mesopotamia satisfies our æsthetic longings during the long spring afternoon.

All these advantages and pleasures Oxford gives to the foreign searcher after knowledge. To the matter-of-fact American whose life has been spent in an altogether different atmosphere this beautiful, storied city, with its towers and spires, its quadrangles and secluded gardens, its flowering shrubs and grand old elms, gives an inspiration which cannot be obtained elsewhere. It is an education merely to live in Oxford, which can never become commonplace, and dull must be the spirit that does not respond to its magic influence.

Shall an American go to Oxford to study literature? Yes, if the purpose of his stay abroad is culture rather than scholarship; if he desires to obtain not so much technical information as the broader knowledge of men and women. If an American student has an opportunity to study a year abroad, I can truly say, "Go to Oxford by all means, and you will be repaid a hundred times."

BOSTONIA

PUBLISHED QUARTERLY BY BOSTON UNIVERSITY

Fifteen cents a copy Fifty cents a year

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Entered at the Boston Post-office as second-class matter.

EDITORIAL MENTION.

IN MEMORIAM — JOHN D. RUNKLE.

Triangulator of the coast
Of human ken and guess,
Instructor of a living host
That rise thy name to bless,
In darkest hour thou shined'st most,
Impassioned gentleness!

W. F. W.

Boston University, July 12.

From the columns of the *Boston Evening Transcript* of July 16 we take the above tribute to the memory of Professor Runkle, long president of the Massachusetts Institute of Technology. Apart from his distinction as a teacher of mathematics, he was a man deserving of love and honor. It was under his administration that the now long-standing co-operation between the Institute and Boston University began.

With a larger entering class than last year, the Boston University School of Medicine was opened on the first Thursday of this month. Addresses were made by President Warren, and by Professors F. C. Richardson, E. P. Colby, H. C. Clapp, and F. E. Allard. Impromptu songs of welcome by the students added to the enthusiasm of the hour. In his address President Warren stated that every physician is engaged in a partnership business. This being the case, the medical student cannot too early begin his acquaintance with his future partners; nor can he ever come to know them too intimately. These partners were then shown to be three in number: first, nature; second, the human

personality; and third, the Lord and Giver of life. The advices given to the students under each head were received with manifest appreciation.

LIGHT ON SHAKESPEARE'S HAMLET.

IN the University of Bonn, in the presence of the Faculty of Philosophy, on the fourteenth of last March, at twelve o'clock, Mr. Marshall B. Evans, a graduate of Boston University, class of '96, was called upon to defend against three pre-appointed "opponenten," one of whom was also a graduate of our University, six theses propounded by himself relative to Shakespeare's "Hamlet" and its relation to an earlier drama written by Thomas Kyd. The proponent acquitted himself with great credit and received from the University the degree of Doctor of Philosophy. His printed Inaugural-Dissertation of fifty pages is entitled *Der bestrafte Brudermord*. The six theses in briefest form are printed on page fifty. The whole work, with an additional chapter headed "*Materialien zur Wiederherstellung des Urhamlet*" and followed by a critical edition of Belleforest's Amleth, will constitute the nineteenth volume of the *Theatergeschichtlichen Forschungen*, published by Litzmann. The claim that Shakespeare was acquainted with the work of Kyd, and that he utilized it in producing his own "Hamlet," is very convincingly sustained.

Best Recent Books

The mention of a book in this department is a guaranty of its superior merit

Greek Grammar, by Frank Cole Babbitt, has deservedly met with a favorable reception at the hands of competent judges. The author has endeavored to treat the subject with sufficient fulness to meet the needs of preparatory schools, and at the same time to furnish a book which will answer all the ordinary demands of college courses in Greek. The book represents the most advanced classical scholarship (pp. 448. Price, \$1.50). **The Government: What It Is;**

What It Does, by Salter Storrs Clark. This is a really interesting work on a subject usually considered dry, as such topics as "Ten Things Done by Government," and "Eight Things Government Does Not Do" will show. The whole book is interestingly and clearly written, and does not confine itself, like most books on government, to the government of the United States (pp. 304. Price, 75 cts.). **Civil Government in the United States**, by George H. Mar-

tin, is a revision of an earlier work. It is a clear, systematic, and thorough treatment of the historical development and present condition of the Constitution of the United States (pp. 335. Price, 90 cts. American Book Company, New York).

The Religion of the Teutons, by P. D. Chautepie de la Saussaye, is a critical summary of about all that is known or conjectured touching the religious ideas and rites of the Teutonic peoples in pre-Christian times, and well deserves its place in Ginn's valuable series of handbooks on the history of religions. No equally comprehensive and up-to-date introduction to the whole field can be found, for the beginner, in any country (pp. 500. Price, \$2.70. Ginn and Company, Boston).

Wales, by Owen M. Edwards, is another of Putnam's excellent volumes on the great nations of the world. This book is a calm, dispassionate, full, accurate, and wholly entertaining history of one of those smaller but most interesting peoples of whom the world still has a few (pp. xviii. + 421. Price, \$1.35). Its companion volume, **Owen Glyndwr**, also gives the

history of the Welsh people, though in briefer form, while dwelling at length and with admiration upon Glyndwr and the last struggle for Welsh independence. There is a fascination in the facts themselves, which is increased by their sympathetic treatment at the hands of the author (pp. xviii. + 357. Price, \$1.35. G. P. Putnam's Sons, New York).

Human Nature and the Social Order, by Charles H. Cooley. The author deals with the primary aspects of personal intercourse. Social groups and institutions are only secondary. The "individual" and "social" are not separable phenomena, but simply distributive and collective aspects of the same thing. Society is regarded as the collective aspect of personal thought. It includes the whole range of experience. Human thought has a growth and organization. It is not independent of minds, but is always connected with the general life and in some sense social. The book is original in conception, careful in definition and analysis, and clear in expression. It is a valuable contribution to the study of society (price, \$1.50. Charles Scribner's Sons, New York).

Professors Geddes and Josselyn of the Romance Department have just issued their new edition of Goldeni's **Vero Amico**, published by D. C. Heath & Co., with introduction, notes, and vocabulary. This play, which was a favorite with the author, is a companion text to **La Locandiera**, issued by the same editors and publisher last year.

UNIVERSITY NOTES

General

JACOB SLEEPER — A FOUNDER OF BOSTON UNIVERSITY.

NOVEMBER 21, 1802 — NOVEMBER 21, 1902.

WHEN, on the twenty-sixth day of May, 1869, the charter of Boston University was signed by the Governor of Massachusetts, William Claflin, Mr. Sleeper was in his sixty-seventh year. He was to live twenty years longer to see the institution, to which he gave in all nearly \$400,000, grow to be one of the foremost educational forces of America. Admirably had Providence prepared him for the opportunities now opened before him. In his own land he had been called to superintend educational work of every grade, from that of a Sunday school to that of the oldest of the American colleges. He had assisted in planting in Ireland, at Belfast, a noble institution of learning, a college under wise and evangelical leadership. As a state-appointed overseer of Harvard University he had participated in the government of that institution twelve years. Of Wesleyan University he had been a trustee twenty-five years, and at this very time was president of its corporation.

In 1869 both Lee Claflin and Isaac Rich were members of the same board. These three were also closely associated in the financial and general administration of the Boston Theological Seminary. Lee Claflin was the president of its board; Mr. Rich, vice-president; Mr. Sleeper, treasurer. A little younger than either of the others, Mr. Sleeper was spared to guard the work of all; to lend it his ripest thought, his shaping hand, his benedictions of love and charity. In this sacred service every quality of his noble character was of signal value. His business sagacity helped to conserve and increase the endowments which his own generosity helped to create. His never-failing cheerfulness and trust in God were sheet anchors to the institution in the dark months which succeeded the disasters of the great fire and money panic of 1872. His experience in other institutions was a source of wisdom in the planning and management of our own. His trained and ripened power of gauging men, his delicate tact in dealing with them, his hospitality to new ideas, his sunshine of spirit and winningness of personal manners, — all contributed to the harmony and beauty and strength of our results. Amid it all, however, he bore himself with a modesty so genuine that at the least allusion to the importance of his services he was liable to blush with an almost maidenly confusion.

All in all, considering his ever-flowing generosity, his persuasive personal influence in developing other patrons of learning, his perpetual encouragement to individual students and teachers, his services to educational interests both within and beyond the frontiers of the Christian world, it may well be questioned whether any other New Englander of business calling ever rendered to the cause of Christian education a more vital, far-reaching, and enduring service.

Lee Claflin, Isaac Rich, Jacob Sleeper, Alden Speare, founders and associate founder of Boston University, the last but just gone from us! We do well to keep the memory of those names fresh in our hearts, while we would not forget those who in a smaller way have aided in the noble enterprise of founding and sustaining Boston University.



The Departments

GRADUATE DEPARTMENT.

INTERNATIONAL interest may be said to attach to one of our promotions to the doctorate in philosophy occurring last Commencement. The recipient of the degree, John Calvin Ferguson, was already a Mandarin of the third class in China, a *Chevalier de la Legion d'Honneur* of France, a Member of the Royal Asiatic Society of England, and a Member of the American Oriental Society. His doctoral thesis treated of the literature of the Tsung Dynasty, a period two thousand years ago, and hitherto little studied. The examiner of this thesis on behalf of the University was the present "Optimus of the Chinese Empire," — the man who, having passed all previous competitive examinations, surpassed all other candidates at the last and highest imperial examination at Peking for promotion to the highest mandarin honors. His careful and highly complimentary report on the work was written upon the official vermilion paper in handsome Chinese characters, and was accompanied with a translation certified and sworn to as correct at the consular office of the United States in Shanghai.

Dr. Ferguson is an American of most remarkable record. Born in the West, March 1, 1866, he completed in his twentieth year the liberal arts course in Boston University and received the A.B. degree. He remained as a graduate student another year, then went to China, where after a single year he was made president of Nankin University. In this office he served from 1888 to 1897, when he was called by the government to organize the new Nanyang College at Shanghai. In February, 1902, he was promoted to the office he now holds, Secretary of the Ministry of Commerce, remaining as before private adviser to two of the Imperial Viceroys. It is worth much to our national interests, and much to the interest of the world in the "Open-Door" policy and in universal peace to have in posts of influence in the Celestial Empire such a representative as Dr. Ferguson.

COLLEGE OF LIBERAL ARTS.

Miss Edith T. Swift (1902) is instructor in English in Crandon Institute, Rome, Italy.

Miss Lizzie Ruth Clarke (1902) is an instructor in Northfield Seminary, Massachusetts.

Mr. Francis E. Heminway (1901) is teacher in the Philippine Islands. His address is Cataingan, Masbate, Philippine Islands.

The graduates of the College are requested promptly to notify Professor Taylor of any changes which may be made in their address.

Miss Harriet May Fisk (1900) was united in marriage to Rev. Arthur W. Partch on Tuesday, September 23, in Somerville, Massachusetts.

The entering class numbers 121, the largest number in the history of the institution, and an increase of very nearly fifty per cent over that of the previous year.

Mr. Everett W. Lord (1900) is Assistant Commissioner of Education in the island of Porto Rico. His address is Department of Education, San Juan, Porto Rico.

Mr. Lenox H. Lindsay (1899), who graduated from the Boston University School of Law last June, passed successfully in August the examination set by the State Board of Bar Examiners.

Mr. Clifford Thorn (1896) has republished in pamphlet form an article on "The Scope of Jurisprudence." The article originally appeared in *The American Law Review* for July-August, 1901.

Miss Maud Louise Sanford (1895) was united in marriage, on Friday, August 1, to Mr. William Patterson Pollock. Mr. and Mrs. Pollock will be at home after October 1, in Beaver, Pennsylvania.

Mr. Albert L. Pitcher (1893) has in the *Evening Transcript* of August 6 an article on "Hunting in Luzon." Mr. Pitcher also wrote for the *Transcript* of August 20 an article on "American Housekeeping in the Philippines."

Miss Ruth Rishell (1901), daughter of Professor Rishell, was united in marriage, on Wednesday, October 1, to the Reverend Philip Louis Frick, in Newtonville, Mass. Mr. and Mrs. Frick will be at home on Wednesdays, after November 1, at 48 Flint St., Somerville.

Mr. Raymond A. Robbins, Secretary of the Epsilon Chapter of the Boston University Convocation, has issued a circular letter to the members of the chapter, giving an account of the proceedings of the Twentieth Annual Meeting of the chapter, and a list of members of the Board of Directors.

Fourteen members of the class of '99 met, on June 14, in the Trustees' parlor for the purpose of forming a more effective class organization. A collation was served, letters were read from absent classmates, and Professor Perin gave a helpful talk on the History Professorship and questions of interest to the College. A general discussion followed.

Among the lecturers in the Harvard University Summer School of Theology, July 1-18, 1902, was Professor George A. Coe, of Northwestern University. His subject was "Studies in the Psychology of Religion." Professor Coe was granted the degree of S. T. B. in Boston University in 1887, and Ph.D. in 1891. He was also appointed Jacob Sleeper Fellow.

Mr. George William Bell (1897) will teach philosophy and civics at Lasell Seminary during the coming year. Mr. Bell took the degree of A.B. at Boston University in 1897, and the degree of A.M. in 1900. He studied at the University of Edinburgh 1900-01, and spent the following year at the Graduate School of Harvard University, where he took the master's degree at the last Commencement.

Miss Winifred Warren (1891), the daughter of President William F. Warren, was united in marriage, on Wednesday, August 6, to Mr. George Arthur Wilson, Professor of Metaphysics and Logic in Syracuse University. The ceremony was performed by the bride's father, assisted by President Bradford P. Raymond, of Wesleyan University. Mrs. Wilson's address is 313 South Beach St., Syracuse, New York.

Mr. Frederick H. Hodge (1894) has been appointed an instructor in mathematics in the newly organized Clark College, Worcester, Massachusetts. Mr. Hodge's scholastic career has been as follows: A.B., Boston University, 1894; A.M., 1899; special student Massachusetts Normal School, Bridgewater, 1894-95; professor of mathematics, John B. Stetson University, 1895-96; graduate student in mathematics, University of Chicago, 1896-97; scholar in mathematics, Clark University, 1897-98; fellow, 1898-99; professor of mathematics and history, Bethel College, 1899-1901; fellow in mathematics, Clark University, 1901-1902 and 1902-1903.

An indication of the efficiency of the work of the College of Liberal Arts is the fact that very few requests for letters of withdrawal to other colleges are made by the regular students of the College. Numerous applications for admission to advanced standing in the College of Liberal Arts are made by students from other colleges who desire to complete in Boston University the work which they had begun in other institutions. During the present semester applications for advanced standing have been filed by students from the following institutions: Baltimore Woman's College, Colorado College, Dartmouth, Mount Holyoke, Smith, Syracuse, Western University of Pennsylvania, Worcester Polytechnic Institute.

SCHOOL OF LAW.

Professor Melville M. Bigelow was appointed Dean of the Law School, in July, to succeed Prof. Samuel C. Bennett, who resigned during the last academic year.

Dean Bigelow was born at Eaton Rapids, Michigan, in 1846; was graduated at the University of Michigan in 1866; was promoted to the degree of Doctor of Philosophy in Harvard University in 1879. He has been for several years past a regular non-resident lecturer in the Law School of the University of Michigan. Some of his works are used as text-books in the English universities. Besides articles in the Reviews, he has published the following works: "The Law of Estoppel," 1872-90; "Leading Cases in the Law of Torts," 1876; "The Law of Torts," 1878-1901; "Placita Anglo-Normannica," 1879; "History of English Procedure," 1880; "The Law of Fraud on Its Civil Side," 1888-90;

"The Law of Bills, Notes, and Cheques," 1893-1900; "The Law of Wills," 1898. The second English, based upon the seventh American, edition of his work on "The Law of Torts" is now in the University Press, Cambridge, England.

The new announcement of the Boston University Law School contains some interesting statements, among them the following:

"From the beginning, the growth of the student body has been noteworthy. During the three decades now closed the attendance increased more than five-fold. During the same period, 1,555 students completed the regular course of study and were promoted to the degree of bachelor of laws. The average annual attendance in the decade just ended was ninety-five per cent greater than in the one preceding.

"In the year 1903-1904, and thereafter, courses of instruction will be open to students of the first division in jurisprudence, international law and polity, and elementary Roman law (Gaius, the Institutes of Justinian, or selected portions of the Corpus Juris Civilis), having especial regard to the bearing of the last-named subject on the general law of Spain, and the commercial codes of Germany and France. The instruction on these subjects will be designed to fit the students, in connection with the Federal civil service, for usefulness in Cuba, Porto Rico, the Sandwich Islands, the Philippine Islands and Alaska, and, as far as practicable, for the foreign consular service and the like. Any of these courses taken as electives by members of the first division will count towards the degree of bachelor of jurisprudence, while for the juris magister all will be required.

"Three degrees are conferred: bachelor of laws (LL.B.), bachelor of jurisprudence (J.B.), and master of jurisprudence (J.M.). To the first, *legum baccalaureus*, any student completing a three years' course to the satisfaction of the administrative board is eligible; to the second, *juris baccalaureus*, those only are eligible who at the date of their candidacy have not only satisfactorily completed a regular three years' course, but also are bachelors of arts, philosophy, science, or letters of some college or university of acceptable standards; to the third, *juris magister*, those only are promoted who besides fulfilling all requirements for the degree of J.B., have also completed with credit all offered courses in Roman law, jurisprudence, and related subjects.

"The faculty has been strengthened and consolidated, the professors are to give their entire time to the school, and the work of the instructors is raised to the rank and dignity of the work of the professors."

The following editorial in a recent number of the Boston *Transcript* is an admirable summary of the new work planned:—

"The notable success of the Boston University Law School as a training-school for American lawyers is a pretty good basis for plans of further development of the scope of its work. Beginning in a modest way, that school has from first to last aimed at producing, not theorists, but efficient practical lawyers. In this it has succeeded to a remarkable extent, and public approbation of its methods is well attested by its increasingly rapid growth, the attendance at the school having doubled during the last decade and made necessary the new quarters it has occupied for the last few years.

"There is therefore a sufficient guaranty that the future evolution of this institution will go on in the same spirit that has characterized its past growth, and we are not surprised that the courses in jurisprudence, international law and polity, and Roman law, which are to open in 1903, are to be conducted in a highly practical manner. It is announced that the instruction in these subjects will aim to fit students for efficient service in Cuba, the Sandwich Islands, the Philippines and Alaska, and so far as possible for foreign service generally. Justly or unjustly, travelled writers like Mr. Poultney Bigelow are apt to comment unfavorably upon the quality of American consular service, suggesting that the United States needs a civil 'West Point,' free from political influence, to prepare young men for distant administrative positions. But instead of such a special school it seems to us that suitable preparation can well enough be afforded by our law schools and in connection with the usual training in domestic law. In the case of the Boston University Law School such preparation may now be considered as assured, as the instruction in the above-named subjects is to be given with especial and avowed reference to the Federal civil service. And the dry and naturally 'academic' study of Roman law is here given point and vitality by an especial attention to its bearing upon the commercial codes of Germany and France, and upon the general law of Spain. The influence of the results of the war with Spain is of course apparent in all this, but sooner or later the general idea of giving practical direction to the study of ancient and international law was bound to be realized in a school like the Boston University Law School.

"The high standing of the new department is further secured by requiring from candidates for the degree of bachelor of jurisprudence not only a preceding three years' course in law, but also a college degree, either that of bachelor of arts or its equivalent; while candidates for the degree of master of jurisprudence must in addition have finished with credit all courses given in Roman law, jurisprudence, and kindred subjects. Requirements of such thoroughness, not to say severity, could hardly be exceeded as conditions for admission to any special school under Government control which might be instituted for a purpose similar to that in question. And there is, too, a special fitness in having practical training in the law of nations so closely connected with, as well as supplementary to, the training of practical American lawyers. Those who take the advanced course will, whether they enter public service or not, be the broader lawyers for it; while ordinary legal training, especially if pursued under the same auspices as the advanced, will afford a natural basis for the latter."

SCHOOL OF MEDICINE.

Dr. Sarah S. Windsor has been elected associate Professor of Obstetrics, and Dr. H. O. Spalding assistant in applied Materia Medica.

Dr. A. C. Patterson, '00, interne at the hospital, has been obliged to tender her resignation because of sickness. Her successor has not as yet been appointed.

Dr. S. A. Blodgett has been assigned a new course in Urinary Symptomatology. This is a subject of the greatest importance, and is too frequently overlooked in medical schools.

Encouraging reports have been received from Emeritus-Professor of Obstetrics Dr. Walter Wesselhœft, who went abroad last June for his health, and is at the present time in Germany.

The entering class is somewhat larger than that of last year, and contains a greater percentage of college graduates. This feature is very encouraging to the faculty, demonstrating forcibly the wisdom of raising the entrance requirements.

It has been a source of deep regret to faculty and students that our esteemed Dean, Professor J. P. Sutherland, is unable to resume his college duties, owing to a severe illness. Universal sympathy is extended to him, with hopes of a speedy and complete recovery. His course in Histology is being attended to by Dr. Ransom.

The gynæcological course at the Medical School has been divided into surgical and medical branches, Dr. N. W. Emerson receiving the appointment to the professorship of Surgical Diseases of Women and Dr. G. R. Southwick professor of Medical Diseases of Women. The lectures on both subjects are to be supplemented by clinics in the hospital and dispensary.

SCHOOL OF THEOLOGY.

Dean M. D. Buell is home from a summer of rest in Switzerland—in apparently much-improved health. Professor H. G. Mitchell, after an absence of one year as director of the American School of Oriental Research in Jerusalem, is also at home. Both were heartily welcomed by faculty and students.

Notwithstanding the very large class graduated in June, the incoming class is so large that the numbers are equal to what they were last year at this date.

The opening-day address was delivered by Professor Rishell on "The Knowledge and Enthusiasm of Religion the True Aim of Theological Study," and the matriculation-day address by Dr. Wm. I. Haven, secretary of the American Bible Society, on "The Need of Passion in Reforms and Church." We present considerable extracts from the latter address in this number.

In response to the invitation of the faculty, Professor Borden P. Bowne, LL.D., is delivering a course of lectures to such members of the Senior class as elect to hear him, on "Religious Culture."



HON. JOHN L. BATES
Governor of Massachusetts

BOSTONIA

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UNIVERSITY EDUCATION IN PORTUGAL.

Prof. James Geddes, Jr., Ph.D.

THE system of education in Portugal, beginning with the year 1844, has undergone a thorough reorganization. The eight provinces of which the little kingdom proper, containing about 5,000,000 inhabitants is made up, are divided into seventeen districts. These districts contain primary schools apportioned according to the population of the region. All children, between the age of seven and fifteen, that live within a mile of a primary school are obliged to attend, under penalty of forfeiting certain privileges. Moreover, each district contains one *lyceo*, or school for secondary education, from which it is possible for a student to enter the university or some of the very ably managed special schools. Among the latter are the polytechnic academies at Lisbon and Oporto, and the medical, industrial, and agricultural institutes in both of these cities.

The old university town Coimbra, containing about 14,000 inhabitants, is somewhat nearer Oporto than Lisbon. It rises steeply from the north bank of the Mondego River and presents a picturesque and imposing appearance. It was the capital of Portugal when first the kingdom was established, in the twelfth century, and remained so until the reign of

D. Joao "of good memory." Then the seat of government was transferred to Lisbon on account of the commercial advantages to be derived from the river Tagus. The university was originally founded at Lisbon about 1290, then transferred to Coimbra in 1308, to be again removed to Lisbon, from whence, in the early part of the sixteenth century, it was definitely transferred to Coimbra. It is the only university in the kingdom, and attracts students from the Azores, the Madeiras, Brazil, and the colonies. It occupies the most commanding position on the summit of the eminence upon which the old town is situated, and both are seen for miles around. The streets on the hill, like many in Lisbon and Oporto, are fearfully steep, and one of them, apparently hinting at this, is named Quebra Costas (Break-your-Ribs), which is quite appropriate, provided no more serious breaks occur, which is not impossible. The principal objects of interest being about the hill, after visiting them one is well aware of the fact, not only by the pleasant remembrances of the places themselves, replete with associations, but by the strained relations existing between one's upper and lower extremities. This sensation, so abiding during an entire sojourn in the university town, like many experiences abroad at the time not fully appreciated, is now pleasant to look back upon.

The university, like most European universities, is built about a court or quadrangle, containing shady walks, beautiful trees, and shrubbery. It occupies the site of the old royal palace, being altered to suit its present use by the great architect Emmanuel. The buildings are quite extensive, embracing the university church, observatory, with a good collection of instruments, natural history collection, a library of more than 140,000 volumes, made up from the spoils of suppressed convents, and the *collegium*. This building contains the rector's residence, many lecture-halls, and a colonnade known as the Via Latina. In the *sala dos actos*, a beautiful and spacious hall, with fine colored tiles and rich panelled ceiling, the ceremony of granting the doctor's degree takes place. The occasion is always one of much interest, both because the traditional practice in vogue for five hundred years is still observed, and on account of the distinguished gathering present.

The university consists of five faculties: law, medicine, theology, mathematics, and philosophy, besides a school of design. Of these faculties, perhaps the highest rank is taken by the law school, favorably known throughout Europe and having the largest attendance — due partly to the fact that all judges, similar government officers, and mem-

bers of parliament are required to have taken here a degree. For the LL.B. five years is necessary; this qualifies the recipient for practice at the bar or for a judgeship. For the title of doctor of laws, another year is required and a second examination. The medical school is making a good record, although the schools of medicine in Lisbon and Oporto offer brisk competition. The whole course of medicine lasts eight years. The attendance at the theological school has greatly fallen off since the time of Dom Pedro IV. (1826), when the ecclesiastical tithes were taken away — as in most countries, they were found to be oppressive and unequal, and were therefore abolished. The class of students designated for holy orders is not as a rule self-supporting. Not having the means to obtain the university education, they go elsewhere, to some seminary like the one at Santarem, where such advantages as are to be had lie within their means. The whole tone of the theological teaching is very much opposed to the views of that party in the Church of Rome which places an absolute authority in matters of faith and discipline in the hands of the Pope.

There are about fourteen hundred students in attendance at all the faculties. They reside in licensed houses known as *republicas*, a certain number of students forming among themselves a family group, just as some of our Greek-letter societies do. The *gono*, or cap, which the students used to carry in their hands, has gone out of fashion and they generally go about bare-headed. They wear black coats buttoned to the neck and over them black gowns. They may be seen in clusters within easy distance of the university buildings, either walking about peripatetically, or seated upon the benches, or on the ground. They appear more or less absorbed in the subject in hand in proportion as the time when one happens to see them is nigh to or far from the examinations. Indeed, they much resemble the students seen in the smaller university towns of Germany.

The highest officer of the university is the rector, nominated by the king and appointed for three years, at the end of which time he is usually reappointed. His especial charge is the finances of the university. He presides over the council composed of the deans and secretaries of the several faculties. The teaching staff includes regular professors (*cate-draticos*) and a large number of substitutes (*substitutos ordinarios* and *extraordinarios*). The term begins in autumn and lasts until the end of May, when the public examinations begin, lasting until near the end of July. Those students who have attained the doctorate have the privilege

of a room to themselves for reading, but no books are allowed to be taken from the library. This most inconvenient system of library control, practically universal in European cities, duly impresses the American student. He is convinced that the old country has yet much to learn of the new. After July the students have a three months' vacation. No student is allowed to attend a course of lectures in any faculty without having passed one year in the *lyceo*. The whole annual expense of an education at Coimbra, including board, lodging, and incidentals, need not, even making a liberal allowance, exceed four hundred dollars. Tuition, as in similar institutions in different parts of Europe, is free. Much of the prosperity of the university is due to the Portuguese statesman Pombal, a declared adversary of the Jesuits, and the initiator of the present system. Of recent years much of the lustre and prestige of former times has been regained.

Everything about Coimbra the institution and Coimbra itself on its lofty height, with the enchanting view over the Mondego and the woods of Bussaco, is inspiring. In the early ages the town was captured and recaptured in turn by Moors and Christians, until finally the latter, aided, in 1064, by the celebrated Cid, Don Rodrigo de Bivar, retained the city for good. If Luiz de Camoens was not born in Coimbra — a fact not positively known — he at least received his training there and owes to the Portuguese Athens much of the scholar seen in his works. The pastoral poet, Francisco Sá da Miranda (1495-1558), sometimes called Portugal's second greatest poet, was born here, and with Camoens and other poets whose names and fame are dear to Portugal — Ferreira, Rodrigues Lobo, Diniz da Cruz, Garrett, Castilho, Joao de Lemos, down to the poets of modern days: Joao de Deus, Gonçalves Crespo, Guerra Junqueiro, Anthero, Joao Penha — drew much of his inspiration from the Mondego and the beauty of the scenes near by. Such are the associations which from even before the sixteenth century, the Augustan age of Portuguese letters, render Coimbra dear to the heart of every son of Lusitania.

There is much besides the university to tempt one to prolong one's stay in Coimbra. The cathedrals and churches are quite as interesting as any in Portugal, and the ancient buildings seven or eight stories high in the old streets, only about ten feet wide, are quite as odd as anything in Germany or Holland. The beautiful wooded estates surrounding Coimbra are due to the monks, who did all they could to beautify them and guarded jealously what used in those days to be called the "sacred

forest." Women were rigorously excluded therefrom, their presence foreboding something sinister and uncanny about to happen. Thus it was that with the banishment of the padres by Pombal, other feelings than regret accompanied them on their departure.

Cursory and superficial as any brief sketch of a sojourn in Coimbra may be, it must prove even more incomplete than it otherwise would if no mention be made of the *Quinta das Lagrimas*, once the residence of Inez de Castro, and the scene of the tragedy which forms one of the most beautiful and celebrated episodes in the *Lusiado* (III., 118 et seq.). The quinta, which is a short drive from Coimbra on the opposite bank of the Mondego, contains gardens and the spring shaded by beautiful cedars, called the *Fonte dos Amores*, whose waters, according to the legend, used to bear secret letters from the king's son, Dom Pedro, to Inez, confined in the convent of Santa Clara near by. Later the prince was privately married to Inez (1345). The king, Alfonso IV., however, yielding to court intrigues, had Inez murdered. The prince then rebelled against his father, and upon his accession to the throne (1367) had Inez disinterred to be crowned in pomp and sworn fealty to as queen of Portugal:

Que, depois de ser morta, foi Rainha.
(Who only after her death became queen.)

The episode is one of the most dramatic in history, and has inspired many a poet besides Camoens, yet never has it received from any so pathetic, so touching, and so beautiful a rendering as at the hands of the greatest genius of Portugal.



MR. CARNEGIE AND THE SCOTTISH UNIVERSITIES.

Prof. E. Charlton Black, LL.D.

(Second Paper.)

OUR previous paper closed with a verbatim copy of the terms of the now famous Trust Deed, signed by Mr. Carnegie for the benefit of the universities of Scotland as recorded in the Books of Council and Session. On July 15, 1901, a little more than a month after the formal signing of the Deed, the Executive Committee met and made preparations for carrying out its provisions.

As it was Mr. Carnegie's express wish that the university and extra-mural tuition fees of all qualified applicants should be paid for the ensuing winter session, the committee set themselves energetically to deal first with the provisions of Clause B in the Constitution of the Trust. The time at their disposal was very short, but within a week forms of application were prepared, and as soon as these were ready for issue intimation to intending applicants was advertised in the more important Scottish newspapers and educational journals. At the same time, copies of these forms were sent to the headmasters of all schools that prepared pupils for the Leaving Certificate Examinations of the Scottish Education Department.

When these forms of application had been filled up and returned they were carefully classified, and the committee proceeded to consider in detail the qualifications which should be demanded under the provisions of the Constitution. Lord Elgin's Report states that the committee agreed that they must insist in all cases on proof of the capacity of the applicants, and they resolved to be guided, for the first college year, by the following general principles: that the applicant (1) must be over sixteen years of age; (2) must be of Scottish birth or extraction, or must have given two years' attendance, after the age of fourteen, at a school or institution under inspection of the Scotch Education Department; and (3) must be qualified by preliminary examination, under the ordinances of the Scottish Universities Commission and the Regulations of the Joint Board of Examiners, to attend the classes for which payment of fees has been claimed.

Of the many difficulties the Executive Committee had to face, not the least perplexing was that of adjusting an administrative arrangement in regard to the payment of fees between the applicants on the one hand and the authorities of the universities and extra-mural classes on the other. At last the following system was organized and adopted. Printed vouchers for the classes to be attended were issued to the student, and after writing his name and matriculation number on them he was instructed to deliver these vouchers to the collector of tuition fees of his university. The signed vouchers were then returned to the offices of the Trust by the collector, who had received them in lieu of tuition fees, with a statement of the fees represented by the vouchers; these were checked with the relative counterfoils affixed to the student's application as a record of the vouchers sent him; and payment was at once made to the collector for the amount due.

Along with his vouchers each student received a letter in which he was told that he would be required, at the close of the college year, to send in a report of class attendance and work, and of the graduation or other examinations he had then passed. At the same time, in the case of each application granted, the parent or guardian of the student was informed by letter of the grant made by the Trust in payment of his tuition fees, of the qualifications demanded, and of the requirements laid down as to conduct and progress in his studies.

In Lord Elgin's Report are interesting statistics of the applications for the first academic year in the history of the Trust. By October 15, the last date on which applications were entertained, forms had been issued at their request to about six thousand applicants; and of these, 3,600 intending students had returned the forms with the required information duly filled in. Of those 3,600 who sent in forms of application, 937 were disqualified, mainly under the head of insufficiency of preliminary examination. Of the 2,663 qualified candidates, 222 either withdrew their applications or returned all the vouchers unused; 77 of these withdrawals were by those who found that they would be prevented from going to college by such causes as state of health, change of plans, financial circumstances. The remaining withdrawals were by applicants who had found that they were able to pay their tuition fees without aid from the Trust. Of these, 128 had their fees paid under arrangement between the Government and the training colleges; and 21 had, on reconsideration, come to the decision that they ought not to accept payment of fees from the Trust.

The total amount paid by the Trust in tuition fees during the winter session of the academic year 1901-2 was £22,941, 16s, 6d. This was on behalf of 2,441 students, and represents the fees of 7,610 classes. The distribution of this among the four Scottish universities is interesting and significant.

ST. ANDREWS

FACULTY	STUDENTS			CLASS FEES					
	Men	Women	Total	Men		Women		Total	
				£	s. d.	£	s. d.	£	s. d.
Arts	93	86	179	796	19 0	728	14 0	1,525	13 0
Arts and Science . .	26	3	29	263	11 0	28	7 0	291	18 0
Arts and Medicine . .	3	3	6	30	9 0	28	7 0	58	16 0
Arts and Divinity . .	1	..	1	12	12 0	..	..	12	12 0
Science	9	3	12	108	3 0	29	8 0	137	11 0
Medicine	24	8	32	261	9 0	78	15 0	340	4 0
Divinity	9	..	9	86	2 0	..	..	86	2 0
	165	103	268	1,559	5 0	893	11 0	2,452	16 0

GLASGOW

FACULTY	STUDENTS			CLASS FEES					
	Men	Women	Total	Men		Women		Total	
				£	s. d.	£	s. d.	£	s. d.
Arts	273	45	318	1,972	19 0	295	1 0	2,268	0 0
Arts and Science . .	33	1	34	362	5 0	6	6 0	368	11 0
Arts, Science, and Medicine	1	.	1	15	15 0	.	.	15	15 0
Arts and Medicine . .	5	2	7	76	13 0	29	8 0	106	1 0
Arts and Law	7	.	7	60	18 0	.	.	60	18 0
Arts and Divinity . .	8	.	8	60	18 0	.	.	60	18 0
Science	53	.	53	747	12 0	.	.	747	12 0
Science and Medicine	6	.	6	87	3 0	.	.	87	3 0
Medicine	290	14	304	3,165	18 6	179	11 0	3,345	9 6
Law	21	.	21	152	5 0	.	.	152	5 0
Divinity	69	.	69	460	1 0	.	.	460	1 0
	766	62	828	7,162	7 6	510	6 0	7,672	13 6

ABERDEEN

FACULTY	STUDENTS			CLASS FEES					
	Men	Women	Total	Men		Women		Total	
				£	s. d.	£	s. d.	£	s. d.
Arts	155	59	214	1,162	7 0	428	8 0	1,590	15 0
Arts and Science . .	29	2	31	254	3 0	18	18 0	273	1 0
Arts and Medicine . .	5	.	5	45	3 0	.	.	45	3 0
Arts, Science, and Medicine	2	.	2	17	17 0	.	.	17	17 0
Arts and Law	1	.	1	7	7 0	.	.	7	7 0
Science	12	1	13	94	10 0	9	9 0	103	19 0
Medicine	161	11	172	1,500	9 0	107	2 0	1,607	11 0
Medicine and Divinity	1	.	1	7	13 0	.	.	7	13 0
Law	11	.	11	50	8 0	.	.	50	8 0
Divinity	23	.	23	102	7 6	.	.	102	7 6
	400	73	473	3,242	4 6	563	17 0	3,806	1 6

EDINBURGH

FACULTY	STUDENTS			CLASS FEES					
	Men	Women	Total	Men		Women		Total	
				£	s. d.	£	s. d.	£	s. d.
Arts	230	87	317	1,737	15 0	561	15 0	2,299	10 0
Arts and Science . .	29	1	30	289	16 0	9	9 0	299	5 0
Arts and Medicine . .	7	.	7	84	0 0	.	.	84	0 0
Arts and Law	5	.	5	51	9 0	.	.	51	9 0
Arts and Divinity . .	10	.	10	67	5 6	.	.	67	5 6
Science	42	.	42	435	5 0	.	.	435	5 0
Science and Medicine	2	.	2	24	3 0	.	.	24	3 0
Science and Divinity	1	.	1	4	10 0	.	.	4	10 0
Medicine	346	35	381	4,818	13 0	473	11 0	5,292	4 0
Law	24	.	24	160	13 0	.	.	160	13 0
Divinity	52	.	52	285	15 0	.	.	285	15 0
Music . . . . .	.	1	1	.	.	6	6 0	6	6 0
	748	124	872	7,959	4 6	1,051	1 0	9,010	5 6

In no case did the Executive Committee make formal inquiry into the financial circumstances of the applicant. This was in accordance with the desire of Mr. Carnegie as expressed in his letter to Lord Elgin, a copy of which was sent to every applicant. "I believe," said Mr. Carnegie in this now memorable communication, "that the conditions of application ensure a sufficient standard of merit, and I hope that the honest pride for which my countrymen are distinguished will prevent claims from those who do not require assistance, and that the invidious task of enquiring into the circumstances of each candidate need not be imposed upon the Trustees. But, to further mark my personal belief and hope in this matter, I have made provision in the Trust Deed that the Trustees may receive funds from others to be administered along with the funds placed by me. I consider this a valuable clause, believing, from my own experience with young men, that some students in after life may value the privilege of repaying advances received from the Trustees, although these are free gifts. I hope the Trustees will gladly welcome such repayments, if offered, as this will enable such students as prefer to do so to consider the payments made on their account merely as advances which they resolve to repay if ever in a position to do so, and that this will protect and foster the spirit of manly independence so dear to the Scot."

While in a few cases applications were received and granted which should never have been made, leading Principal Story of Glasgow University to lash "those who abuse Mr. Carnegie's noble generosity to the indulgence of their own unprincipled greed," there is little doubt that the payment of tuition fees has proved a boon of the greatest value to deserving students. Only in two cases have the fees paid been refunded: in one by a father on learning that his son was a beneficiary; in the other, by a student who had gained a Fellowship and expressed the pleasure it gave him "to take advantage of the excellent provision of the Trust which gives applicants the opportunity of repayment."

During the first three months after the signing of the Trust Deed every nerve of the Executive Committee was strained to carry out Mr. Carnegie's wish that the provisions of Clause B should be available in the ensuing college year, but the objects set forth in Clause A were not lost sight of for a moment. As early as July 16 a letter was sent to the secretary of each of the Scottish universities, calling attention to the provisions of Clause A, and requesting the University Court to favor the committee with a statement "as to the more urgent needs of the university within the scope of the committee's operations."

Exactly a year after these letters were sent out the Carnegie Trustees took action upon the replies that had been received, and formally announced a scheme of distribution of £200,000 among the four universities of Scotland, to extend over five years, for the purposes of equipment and endowment. In this announcement the Executive Committee intimated its intentions in regard to the immediate and particular application of the funds at its disposal, and at the same time indicated the general lines along which disbursements would be made in the future. Apart altogether from the money for the relief of class fees and everything concerned with Clause B, the Trustees had found themselves face to face with an income of £50,000 per annum available for equipment and endowment and the encouragement of research. Nothing would have been easier than to devote this money permanently to supplying the pressing needs of the Scottish universities, with the result that the future would be left to look after itself. But Mr. Carnegie's idea is that the Trust should continue as a living Trust, alert to the changes of the time and the new needs of educational evolution. Moreover, he is a strong believer in helping those who help themselves—in giving a lead to other men who possess more wealth than they can usefully spend on themselves or leave to their descendants. It is in accordance with this spirit that the Executive Committee set aside £40,000 per annum for five years for definite objects. As to the remaining £10,000 (to which must be added whatever may be left over from the fee fund of £50,000; and in 1901-2 the addition from this source will be upwards of £20,000) they keep their hands entirely free. They indicate, however, that this sum will to a considerable extent be devoted to the aid of postgraduate research and to the foundation of scholarships designed to stimulate original work in special directions. It is significant that the Executive Committee announce very clearly their intention to "retain in their hands the administration of all funds for the encouragement of postgraduate research." Similarly, the principle which governs the grants for the endowment of chairs and lectureships is based on the idea that initiative as well as the power of the purse is to remain with the Trust. In such provisions as these some read the deposition of the Scottish universities from their high estate, and certain academic authorities joined the chorus of lament over the passing of the old order. But the very creation of the Trust and the terms of the Trust Deed implied that things are not as they were at the Scottish universities. Mr. Carnegie has made a noteworthy effort to mend things before it is too late, and when we re-

member the general history of educational endowments when they have been left unreservedly to university officials for management we cannot but feel that the Carnegie Trust is doing well to exert its function. Nothing but good can come from the necessity that will be laid upon the University Courts to bring their activities and individual exertions, as well as their requirements, periodically to the test of a body so constituted as the Executive Committee of the Carnegie Trust.

In the meantime the members of the Executive Committee recognize the present need of the Scottish universities in the matter of new buildings, better equipment, and the teaching of modern languages, and they have arranged for the distribution of £200,000 over five years as follows. Under the head of buildings and permanent equipment Glasgow receives £8,000 per annum; Aberdeen (which has recently greatly extended its buildings), £1,000 per annum for apparatus; St. Andrews, £3,000 per annum; and Edinburgh, £8,000 per annum. The grants for teaching, which are only partly for present expenditure and mainly to establish a fund which at the end of the five years' period will constitute the nucleus of a permanent endowment in each case, are as follows: Glasgow, £2,000 per annum; Aberdeen, £7,000 per annum; St. Andrews, £4,500 per annum; and Edinburgh £2,500 per annum. To each of the university libraries an annual sum of £1,000 is given, with the proviso that one-half of it shall be devoted to the purchase of books available for all students. Of the four universities, Edinburgh receives the largest grant, £11,500; Glasgow comes second, with £11,000; Aberdeen third, with £9,000; and St. Andrews fourth, with £8,500. Collectively, these grants over the five years' period amount to a gift to Scottish university education of £200,000. The scheme is so arranged that it is only a beginning of a process of subvention and encouragement which is destined to continue. As the scheme of the Trust develops it will probably be found that in permanent results the provisions of Clause B for the payment of tuition fees will prove much less important than the provisions of Clause A for the better endowment and equipment of the universities. The five years' arrangement now set forth shows that the Trust has entered into its work with the intensely practical spirit of its originator. The scheme as we now see it takes cognizance of the pressing needs of the day; it also looks to the future. It will help the Scottish universities to recover the ground which of late years they have been losing, and to occupy once more their old commanding place.

FOOTBALL OR BASEBALL, WHICH ?

Prof. Marshall L. Perrin, Ph.D.

FOOTBALL, in its "strenuous" features, corresponds admirably to the war-cry of the times. But does a war-cry always herald the awakening of the best sentiments? It undoubtedly does when bellicose impulses are demanded in the defense of one's country or one's rights. But should these be aroused unnecessarily? Unless occasion absolutely requires them, do they not take the place of more praiseworthy qualities of good manners, kindness, and disinterested fellow-feeling? That the place of finer sensibilities is being usurped by legitimized rowdyism is confessed by many an honest advocate of football. The spirit of bullying is certainly becoming rampant among the boys. It is but carrying the tackling impulse into every-day school intercourse. These conclusions are the results of close observation in the primary and secondary schools during the last ten years. Let us consider the dangerous facts and tendencies.

In the first place, the boys are trained to consider as the hero, not a moral champion nor a mental expert, but the successful tackler or the brawny, irresistible rusher. Not only is he the hero of the game, but of the school, of the college, of society — an ideal well enough for sporting newspapers, but far too low to be allowed to take precedence of all others in the minds of young people. "Association" rules are wholly tabooed nowadays. That game is old-fashioned, is not violent, not "strenuous" enough. There must be the element of danger in the manly contests of to-day. Slugging is, to be sure, not recognized nor permitted in Rugby; but you are expected to come as near to it as allowable, and with Spartan fearlessness. Again, to most of the spectators the present game is so ridiculously unintelligible, as compared with baseball, that it is not well-matched skill, but the general roughness which is exciting, expecting, as one does, that at any moment some player may be injured. In a recent game a young girl of ten was heard to exclaim, "Oh, pshaw! This is no sort of a game. There has n't been anybody knocked out yet!" Now, the sight of blood and a certain amount of experience in accidents may teach one coolness; but here are no accidents, but sheer, wanton injury. The spectators who become accustomed to it and expect it can only be likened to those who formerly gloated over gladiatorial contests, or who shout from the circles of a bull-

fight. Indeed, a bull-fight is not to be compared to a football game. In the former the toreador is rarely injured. The excitement consists only in the cruel tormenting of an animal. How much more stimulating and delightful it is to know that human arms and legs and ribs are being broken in the *melée*, kidneys kicked to bleeding, heads smashed, and promising young men maimed for life! And how it makes our blood tingle the first few minutes of the game to watch the nervousness of these young men who know that one or more of them are sure to be badly bruised. But how nobly they gain their self-control! It is just like going into battle. Glorious! Let's cheer! It is worth all the farce of a Spanish war to enthuse our boys with this grand contempt for consequences.

Is this a relic of barbarism? Oh, no! German duels are a relic of barbarism; but not this glorious sport. Those slashes and scars only deform the beauty of the face, without really maiming the gentlemen nor lessening their possible usefulness later. Our play is not so childish nor so barbaric. Don't you know that Rome in her most prosperous and most highly civilized days could not live without the beautiful butchery of fine athletic slaves to grace every festival? America is becoming rapidly prosperous. Soon, very likely, we shall not care to have our own boys so badly injured and handicapped for life; but, as we must have this delicious stimulant to our overstrung nerves, there will certainly be public exhibitions where we can enjoy seeing handsome young men in pain, as they are borne off to hospitals especially arranged for them.

There is no nation where the evils of bullying and the terrors of fagging are so well developed as in England, and football in its roughest shape has been played with zest by the English from time immemorial. We read of games hundreds of years ago which were to be so fierce, and attended with such disorders, that the citizens by way of precaution drew their shutters and did not venture on the streets. There may, of course, be no logical connection between football *à la* Rugby and the statement which begins this paragraph; but when I observe in high schools, and in some grammar schools, a regularly practised habit of bullying, which is of recent growth, and a humiliating and acknowledged system of fagging on the part of the physically weaker, I am at a loss to attribute it to anything else than the growth of the football ideal. The boys enjoy the tackling and rushing in the game so much that they practise it at any time among themselves; and sooner or later it is the younger boys that are the victims. The big boys are inherently no

meaner than the boys of a dozen years ago. Indeed, they seem to be personally superior. Yet it was one of these truly fine lads who said to me recently, "Really, Mr. Perrin, there is no fun in teasing those kids unless you actually hurt them or knock them out for awhile." My question, then, is this: Are we training such young men to be humane, to harbor fine feelings and unselfish impulses, to be worthy of occupying positions of responsibility, to be fit men to control and to care for dependents, when we look with favor upon the spirit which Rugby contests are bound to encourage?

There is no doubt that the Rugby game does embody satisfactorily the Anglo-Saxon spirit of fighting for success at the expense of others. It may be unpatriotic to venture this question; but is it not barely possible that this is not the highest motive? Whoever truly understands the genuine Slav (not Tartar) will appreciate and hail the elements of deference and of human love which his advent is destined to introduce into Western manners and customs.

This arraignment of football is no vagary, although the underlying dangers are still more subtle and not apparent at first view. Its enthusiastic friends commend its usefulness in developing "manliness" and self-control. For that matter so do duelling and prize-fighting. Further, they urge its cultivation of loyalty to a common cause, with the systematic co-operation and co-ordination of effort in this common cause. The concealed evil here lies in the fact that it is not a common *human* cause, but a common *partisan* cause. "Do anything you lawfully may to your opponents" is its motto. Now that is the loyalty of Rome, not of America. It was the fundamental principle of Roman citizenship, not of American citizenship. These serious objections are marked by two prominent features. First, the state, corporation, or party is all-important; the individual is nothing, except as living and working and dying to make these great. Second, the Roman citizen, as a Roman, was alone worthy of consideration; outside humanity was but a target for shooting-practice. The first of these features is contrary to everything that has hitherto made America great, and points to the greatest dangers that now are threatening American industries. The second is the very characteristic of that state of civilization which Christianity has labored for centuries to overthrow. It is the clique, clan, and party spirit, encouraging injury to other men if they are not on our side. No wonder that it blossoms out in bullying and a revival of hazing. It is their very essence; and that spirit will rapidly grow with such fostering. It must

eventually become a strong and retrogressive force, to antagonize the sentiment of human brotherhood.

On the other hand, why is baseball rightfully our national game? Because, as contrasted with the first-mentioned evil of football and of old Roman standards, baseball emphasizes the individual. Whether at the bat or in the field, the whole interest of the game centers for the moment on him alone, and success depends upon him. There is no wild, uncertain scrimmage, as in corrupt politics: the progress of the game is clean-cut. In respect to the second characteristic, baseball depends at every turn wholly upon what each player himself is worth. Every man may do his very best without detriment or injury to his opponents. There is no disabling of the enemy nor clashing with his forces; no personal nor hostile encounters. Like golf, it encourages only the most virtuous spirit of emulation. When we have such a thoroughly American game (which, by the way, is so essentially American that it does not yet appeal to the youth of other countries) it is a pity to import Rugby, with its lamentable characteristics of other and former civilizations. It is a question whether, with all its good qualities, these worse features do not so seriously outweigh the others as to mark our football of to-day as a possible sign of decadence at this time of our material prosperity.



QUANTITATIVE AND QUALITATIVE VALUES FOR THE A.B. DEGREE.

Dean W. E. Huntington, Ph.D.

TO conservative minds that are thinking upon educational problems both the above-named elements seem to be desirable; but there is a wide divergence of opinion at this time both as to the amount of liberal learning that a Bachelor of Arts should have to acquire, and as to the kind of study for which this degree stands. Now that every branch of learning has made its boundaries so wide, and the frontiers of every department are so far beyond the line reached a half-century ago, it is difficult to see how it is possible to reduce the time for acquiring a collegiate education, and at the same time keep the quality of such training respectable. Every advance in the breadth and richness of the materials of education is a direct challenge to the scholar to make use of

enlarged opportunities. When in mediæval times the *trivium* or the *quadrivium* gave but limited scope for the man who would be "educated," it was not the hardest task in the world for a student to reach the goal of an education according to those standards. Why should it be made to seem easier and easier to attain an education in this time when there are not simply three or four lines of research, but the courses are numbered by scores, and even hundreds, that are offered to undergraduates of our best colleges? Quality in education cannot now be made fine and sterling by any short cut. There is no "short passage" for the real scholar. The winning of a degree may mean little if that degree is simply so much parchment and engraver's ink, and a few hurried months of somewhat random study. The radical proposition which came recently from the President of Columbia University, by the very terms of its argument, has been one of the best breakwaters to a tide that was setting quite strongly against the four years' requirement for A.B. Unintentionally perhaps, President Butler has made a *reductio ad absurdum* of the argument for a shortened course; and no explanation he can make of his use of the term "degradation of the A.B." (given for two years of college work) will help his view of the case. To cut in two the traditional amount of time allowed for a college course is heroic treatment of a case which needs no such surgery. If the modern inventors of educational schemes were a little more inventive they would propose some new title for their abbreviated college courses, and not attempt to pare down the value of the A.B., which has such venerable dignity that it may rightly ask to be let alone.

There is a very distinct characteristic which in the last twenty-five years has found place in education; that is, the "laboratory method." While this method stood primarily for the scientific department of studies, in which the clearest analysis and the best exposition of a scientific subject are found by working it over in the laboratory, the idea for which this objective style of instruction stands bears just the expansion which it has experienced in other departments of learning. The laboratory method in literature, history, economics, and other disciplines requires time. It does not lessen, but rather increases, the work of the student. He cannot shirk in this method, as he might with a mere text-book, or in the lecture system of instruction; he must go to the library, investigate authorities, write criticisms, present a *résumé* of books or magazine articles, and thus work all about and clean through the subject matter in hand. All this takes time. The professor cannot do this for the student. He

directs ; but time and work, and time for such work, are extremely necessary to get an education through these methods. Everything is to be said for this kind of education. This plan of procedure really educates, for it puts personal powers at work. It is dynamic and not static ; active and not passive. In order to range thoroughly through the courses which are ordinarily required for the A.B. degree four years will be found, even by good students, a short period.

This is a time in which colleges are burdened with large classes. Students must be instructed in large aggregations. If the English university methods were in vogue, and students did their work under tutors, the case would be very different ; but the American collegiate plan is quite distinct. Instruction is given in a somewhat wholesale fashion. The teacher is liable to know his students by classes, not as persons. It is physically impossible for him to deal patiently and steadily with each individual. His appeals are made only in occasional instances *ad hominem*. Hence the instructor must proceed in his teaching at such a pace as the average student can follow. He cannot rush on with the fragment of the class represented by the most alert, and those who are the best prepared ; but he must allow for the slow and the half-prepared students who are always with us, and are sure to modify the rate of advance. The wide variation among our high schools and academies in the kind of training given to candidates for college makes it impossible for the professor to deal with a class coming from all kinds of schools as though it were homogeneous. His conditions are difficult, and time is required to mold into good form the diverse material introduced to him.

The social side of the student's career must also be taken into account. He is dwelling with the high-minded. He is in the society of the aristocracy of the ages, made up of the best thinkers. The student ought to make this conception of an education real in his own attitude toward his books. His club, his fraternity, his class, his college, furnish the visible and most apparent social opportunities in his college years ; but the social view of his studies brings him into relation with unseen but vital personal factors of his education reached mainly through his books. These factors are of great value when recognized and appreciated. Four years may do much in introducing him to some of this elect company. Less time would shut off much of the vital influence which a noble company is likely to impart. Acquaintanceship — thorough, life-giving, inspiring — comes only as friendship is developed, through years of communion.

The privilege of selection of studies by the college student is now too well established to be considered debatable. There is some disagreement, however, among colleges in regard to the proportion of the entire course that should be made elective; and here there is a freedom exercised by all institutions which gives room for special characteristics that distinguish one college from another. Harvard and Yale have represented, one the very free and the other the measurably restricted plan. Other colleges are quite apt to follow the lead of one or the other of these conspicuous universities, and make their electives few or many, according to means of equipment or according to the educational view taken by their respective Faculties. In the required work of the college courses, the following is the general program which Boston University is willing at present to publish as its scheme.

Every graduate must have had some collegiate discipline in Latin, mathematics, English, French, German, history, and philosophy. Doubtless some natural science work would be required if the University equipment in this department justified. Greek as a requirement for the A.B. degree is likely to be taken out and placed among the electives, along with Sanskrit and Hebrew. It causes a pang in the heart of the loyal classicist to think that the rich flavor of the Greek is not to be found any longer in the education of the Bachelor of Arts. But Latin is too intimately related to the foundations and structure of our mother tongue to be left out.

No college Faculty is dealing fairly with the students under its charge unless it gives them not only the best instruction possible, but also the best ideals of what an education means; so that the good sense and discriminating judgment of a Faculty are involved in laying out courses.

It will be a reproach if in the affluent condition of knowledge now open to the youth of this age college Faculties allow commercial views of education, time-serving conceptions of culture, a niggardly dealing with real education, to cramp and dwarf the true ideals.

Of course it may be said, by advocates of a shortened college course, that education is like religion, in that a lifetime is the real period in which to explore and expand the meaning of the term; and that we are always in the *state of becoming* wiser, as we are ever becoming better, if Christians; and that a course may as well fill three years as four, for it cannot be of great significance anyhow when related to the whole of life.

It is true that a college course at best is only a stage in the right direction, never a completion for any vital mind. But when the human

intelligence is taking its bearings and laying its course for a long journey, some deliberation and a sufficient process of time seem to be of immense value. The soldier and the athlete understand this necessity of prolonged drill before the real tug of war, the actual strain of contest, is encountered.

It is time that the clamorous and feverish genius of a too busy age be met by a calmer spirit, which should take possession of the college world in America. Religion and education must be appealed to for a deeper and richer life to be broadly diffused, or business will engulf the better things whose price is above rubies. The nervous haste to get gain needs to be steadied into subordination to a noble ambition for fine scholarship and a good name.



THE EUROPEAN FELLOWSHIP.

[The Association of Collegiate Alumnae have sent out the following notice, which is of importance to many of our readers.]

THE Association of Collegiate Alumnae is desirous of encouraging the pursuit of advanced courses of study among women graduates of colleges. It therefore proposes to devote five hundred dollars every year toward paying the expenses of some young woman who wishes to carry on her studies in a foreign country. Applications for this fellowship will be received by any member of the committee having it in charge. The candidates must be graduates of colleges belonging to the association, and applications for the year 1903-1904 must be handed in before February 1, 1903. The fellowship will be awarded only to candidates who give promise of distinction in the subjects to which they devote themselves. It will be the aim of the committee to appoint the candidate who is best fitted for the position through original gifts, previous training, energy, power of endurance, and health. To this end they will receive applications in writing from eligible candidates, who will present, as clearly as possible, their claims to the fellowship. A competitive examination will not be held, but the bestowal of the fellowship will be based upon evidence of the candidate's ability, and of her prospect of success in her chosen line of study. Such evidence will naturally consist of (a) her college diploma; (b) testimonials as to superior ability and high character from her professors and other qualified judges; (c) satisfactory evidence of thoroughly good health; (d) a statement of the work in which she proposes to engage subsequently; (e) *last, and of chief*

importance, examples of her scientific or literary work in the form of papers or articles, or accounts of scientific investigations which she has carried out. The fellowship will not usually be granted to those who are intending to take up the practice of any of the three learned professions, though such are not formally excluded from the competition; it will rather be bestowed upon those who are looking forward to positions as professors and teachers and to literary and scientific vocations. Preference will be given, other things being equal, to graduates of not more than five years' standing. The fellowship will in general be held for one year; but in an unusually promising case the term may be extended at the discretion of the committee.

BESSIE BRADWELL HELMER,
1428 Michigan Ave., Chicago, Ill.

ANNIE CROSBY EMERY,
Pembroke Hall, Providence, R. I.

FLORENCE M. CUSHING,
8 Walnut St., Boston, Mass.



RESIGNATION OF PRESIDENT WARREN.

TOO late for adequate notice this announcement, which to many of the warmest friends of Boston University appears little less than a calamity, reaches us. It will be difficult to secure a successor to him who will bring to the office the absolute devotion, the calmness and wisdom of judgment, the delicacy of feeling, the tact in the management of men and measures, the poise, and yet the depth and firmness of conviction, the conservative business management, the attention to details, and the general effectiveness of administration which have distinguished the relation of President Warren to the affairs of the University. Not only has the University made marvellous strides in all its departments during these early years, but President Warren has kept a steady head in the midst of the wild whirl of alleged educational reform which has swept so many institutions from their moorings. Progressive along all lines where progress was safe and desirable, he has refused to yield to popular clamor for change.

"Take him for all in all,
We shall not look upon his like again."

BOSTONIA

PUBLISHED QUARTERLY BY BOSTON UNIVERSITY

Fifteen cents a copy Fifty cents a year

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Entered at the Boston Post-office as second-class matter.

EDITORIAL MENTION.

Boston University rejoices in the recent addition of \$232,000 to her funds.

It is with renewed pleasure that we again call attention to the *World's Work*. This magazine grows better and richer with every succeeding number. *Country Life in America* is, in its way, equally praiseworthy.

Editors are respectfully requested in reproducing matter from our columns to make their acknowledgment in the following form: "Bostonia (of Boston University)." The extent to which our articles have been copied in other periodicals has been a gratifying proof of public appreciation, and we have no desire to restrict the practice in the future.

At the inauguration of the new Governor of Massachusetts, January 8, it was a pleasant thing to see the parts taken by two youthful sons of Boston University, both of them graduates of the College of Liberal Arts and also of the School of Law. The one, George R. Jones, College class of 1883 and Law class of 1886, as President of the Senate, presided over the Senate and House of Representatives in joint session, and administered the oaths of office to the other, John L. Bates, College class of 1882 and Law class of 1885, who thereupon was proclaimed Governor and Commander-in-Chief of the Commonwealth of Massachusetts for the current political year.

DRUMMOND ON CO-EDUCATION.

SPEAKING of the conditions of national strength and social progress, Henry Drummond, in his work entitled "The Ascent of Man," pays a remarkable compliment to the American people. It is to be feared that some of the recent advocates of sex-segregation in the higher education have failed to note its significance. Mr. Drummond's language is as follows :

"Unfortunately, the lesson of nature is being all too slowly learned even among nations with its open book before them. In some of the greatest of civilized countries real mutual knowledge between the youth of the sexes is unattainable ; marriages are made only by a higher kind of purchase, and the supreme step in life is taken in the dark. Whatever safeguards this method provides it cannot be final, nor can those nations rise to any exalted social height or moral greatness till some change occurs. It has been given especially to one nation to lead the world in its assault upon this mistaken law, and to demonstrate to mankind that in the unconstrained and artless relations of youth lie higher safeguards than the polite conventions of society can afford. The people of America have proved that the blending of the sweet currents of different family lives in social intercourse, in recreation, and — most original of all — in education can take place freely and joyously without any sacrifice of man's reverence for woman, or woman's reverence for herself ; and springing out of these naturally mingled lives there must more and more come those sacred and happy homes which are the surest guarantees for the moral progress of a nation."

THE AMERICAN SCHOOL AT ATHENS — UNCHRONICLED ANTECEDENTS.

THE American School of Classical Studies at Athens has just completed its second decade. It has had in all one hundred and twenty-seven students, of whom thirty were women. These students received their first degrees from no less than fifty-two American colleges. Forty-five of them have attained the degree of Ph.D. in seventeen different universities (seven foreign and ten American, one of the latter being Boston). In the fifth Bulletin of the school, just published, a full

and interesting account of the school and of its work in instruction and excavation is given by Professor Seymour, of Yale.

To his account of the influences that created the popular and scholarly interest now felt by Americans in Greek literature, life, and history — the interest out of which the American School has grown — the following items should be added.

The first American college president to visit Greece appears to have been Dr. Stephen Olin, president of the Randolph-Macon College and later of Wesleyan University. This was in 1839. Starting from Corfu, he coasted entirely around the Morea to Athens. During his month's stay he visited Ægina, Epidaurus, Nauplia, Tirins, Argos, Mycenæ, Nemea, Corinth, Salona, Delphos, Aracova, Lavidia, Martinæa, Leuctra, Plataea, Thebes, Oropo, and Marathon. After his return his observations were published in the volume entitled "Greece and the Golden Horn." As Wesleyan University is the nearest academic neighbor to Yale, it seems a little strange that in Professor Seymour's careful catalogue of American tourists prior to the founding of the American School no allusion whatever is made to President Olin, or to his work. From our knowledge of the writer, however, we are sure it was not a willing oversight.

Another omission must be noted. In the year 1842-43 John P. Durbin, president of Dickinson College, returning from extensive travels in the East, visited Greece and covered many of the routes of Dr. Olin, including the one to Delphi. His two volumes of "Observations" on the earlier portions of these travels were so popular that they reached the ninth edition in two years. Both authors are mentioned with high praise in Allibone's "Dictionary of Authors," and both made noteworthy contributions to America's interest in things Hellenic.

Another unmentioned party of Americans was in Greece in the winter of 1857-58. It consisted of Dr. Matthew Simpson, president of Indiana Asbury (now De Pauw) University from 1837 to 1848; William F. Warren, at present president of Boston University; Professor Garver, from a Lutheran college in Pennsylvania; and a son of the Hon. Joseph A. Wright, LL.D., ex-governor of Indiana, at that time American Ambassador in Berlin. President Warren was then a student, who, the year before, in the University of Berlin, had planned to spend two or three years in Athens in preparation for a professorship of Greek, and who was so very near the execution of his plan that he had purchased a portion of his outfit. He returned to Athens for a second visit in

1862, but in the meantime other plans of life had been shaped for him.

In the fall of 1874, being now engaged in the organization of the Graduate Department of Boston University, he successfully negotiated a treaty with the academic and state authorities of the National University at Athens, under the terms of which American graduate students were invited to avail themselves of free tuition and other advantages in every department of the University at Athens. A like treaty was proposed and consummated with the authorities of the Royal University at Rome, so that the second issue of the Boston University *Year-Book* set before the whole American scholastic public these new opportunities and incentives in the field of advanced classical and related studies. The circular presenting them contained a paper emphasizing their interest and their importance to the future teacher. It also gave in Greek a good part of the Athenian announcement of lecturers and topics for the ensuing semester. The names of the rector and those of the deans of all departments were set forth for convenience in correspondence. Of this circular thousands of copies were distributed in the various parts of the country. A wealthy Greek of Boston had under consideration the establishment of fellowships to cover the travelling-expenses of promising students, but died before consummating the plan. Experience proved that the whole provision was years ahead of the demand; yet for this very reason, and for the reason that from 1874 till the opening of the now existing American School at Athens in 1882, Boston University alone of all the universities and colleges in America annually set forth the special reasons for resorting to Athens for graduate study, it has been accounted by the thoughtful a public service of no small magnitude. In these days, when even in the strongest universities the Hellenic studies are so jeopardized, this service, which in its degree contributed to render possible in its time so powerful a new instrument of propagandism as the present American School, will be gratefully remembered by all lovers of the common cause.

Best Recent Books

The mention of a book in this department is a guaranty of its superior merit

Essentials in Ancient History, by A. M. Wolfson, is a book of 528 pages packed full of information essential to a correct understanding of the progress of humanity from the earliest times to Charlemagne. Whatever experience and skill can do to make a book just right has been done, and the results are excellent. Intended for use in secondary schools, the references to the literature of the various phases and epochs of the period covered are sufficiently complete to make the book a useful guide to the maturer student. (Price, \$1.50, post-paid. The American Book Company, New York.)

Daniel Boone, by Reuben Gold Thwaites, one of the series of "Historic Lives," is an attempt to do justice to this picturesque personality without exaggeration of his qualities or achievements. It will appeal therefore to all lovers of historical truth, while the charm of the great explorer's life is none the less great. A portrait of the hero made by Chester Harding in 1819, when Boone was eighty-five years old, and many other illustrations illumine this in-every-way attractive book. (Price, \$1.00 *net*. D. Appleton & Company, New York.)

An Exposition of the Epistle of Paul to the Romans, by William G. Williams. This book is an original and able effort to give a truer translation in good English of the original of the great epistle than any extant version affords, and a commentary that will really elucidate the thought. The writer's long and inti-

mate study of Greek and of the Greek of this epistle gives him a double advantage. His translation and interpretation will stir and stimulate the reader, and provoke much thought and discussion. (Price, \$2.00 *net*. Jennings & Pye, Cincinnati.)

Italian Life in Town and Country, by Luigui Villari, one of "Our European Neighbours" books, is at once brief and complete, dealing with about every phase of social, individual, and national life and thought. The author appreciates the good in Italian life, but is an unsparing critic of what he condemns. It is a good book to have. The illustrations are numerous and excellent. (Price, \$1.20 *net*.) **Manual of Egyptian Archaeology**, by G. Maspero. It is gratifying to see the fifth revised and enlarged edition of this almost indispensable handbook. The admirable pictorial illustrations number 336, and the supplementary chapter by the English editor, treating of early civilization, paleography, the Sun Temple at Abusir, of Egypt and Mykæna, occupies thirty-one pages, and is based on the latest discoveries. (Price, \$2.25 *net*.) **The Lost Art of Reading**, by Gerald Stanley Lee, is peculiarly enough constructed to warrant the feeling that the author sought some unusual way of saying an old thing; and that his search was rewarded no one will doubt. The book has this advantage, that it is not only a treatise on the theme, but that it is at the same time a literary curiosity in itself. (Price,

\$1.75 net.) The Papal Monarchy, from St. Gregory the Great to Boniface VIII. (590-1303), by William Barry. This book is vivaciously written, and therefore well adapted to popular use. The book is likely, on the one hand, to enlarge the appreciation of the average Protestant for the papacy as a factor in mediæval civilization, and, on the other hand, to dissipate in some measure, by its exhibition of the broad streaks of thoroughly mundane color which stretch across the papal record, the atmosphere of illusion which surrounds the papacy in the thought of the average Roman Catholic. (Price, \$1.35 net. G. P. Putnam's Sons, New York.)

The Religion of a Mature Mind, by George A. Coe, is a book which is likely to be fought over. It will appear extremely radical to some, while others will regard it as containing the highest wisdom. We do not feel called upon to express our judgment as to its theological value; but we do unhesitatingly advise all to read it thoughtfully, not with prejudice or passion. (Price, \$1.35 net. Fleming H. Revell Company, New York.)

Pascal and the Port Royalists, by William Clark. The book is a readable account of a profoundly interesting historical character, with numerous references to the illustrious group associated with him. The delineation, if not distinguished by a very high degree of vivacity and energy of thought, has the merits of clearness

and sobriety. (Price, \$1.25 net.) **The American Merchant Marine: Its History and Romance from 1620 to 1902**, by Winthrop J. Marvin. This book is full of minute and reliable information, yet the author never allows his studious habit of mind to interfere with the skill and power of the literary man in the presentation of his facts. It deals, not with battles, but with commercial development. The book will have its influence on the growth of public opinion relative to our great shipping interests. (Price, \$2.00 net.) **The Grounds of Christian and Theistic Belief**, by George P. Fisher. This is a new and improved edition of an invaluable book, which has been a standard in its department for twenty years. It is profound without being dull, clear, complete, strong, convincing. Ministers and thoughtful laymen will find nothing superior to this book by which to determine the reasons for the faith. (Price, \$2.50. Charles Scribner's Sons, New York.)

Student's History of the Greek Church, by A. H. Hore. This book affords much historical matter for access to which the means are not very ample. It is capable, therefore, of fulfilling a service of considerable value. For the sake of furthering a pet scheme of Anglican union with the Greek Church, however, he seems to us to exaggerate somewhat the faults of Romanism and to overlook some defects of the Greek Church. (Price, \$2.25. E. & J. B. Young & Company, New York.)

UNIVERSITY NOTES

General

GOVERNOR JOHN L. BATES.

During the last few months *Harper's Weekly* has been publishing, under the caption "Americans of To-morrow," a series of portraits and sketches of distinguished Americans of the younger generation. One of the men thus honored has already fully met the high expectations of those who selected his name as worthy of a place in the illustrious list.

Governor John Lewis Bates comes from a family which is able to trace an unbroken descent for over four hundred years. Originating in the Parish of All Hallows, England, and in 1635 sending to America its first representative, who settled in what is now the town of Hingham, the family is intimately connected with the beginnings of American Colonial history. A century and a half later we find one of the descendants of Clement Bates, the first settler, holding the rank of lieutenant in the Revolutionary army. Another descendant, one of the founders of the first Methodist society at Springfield, Vt., was ordained by Bishop Asbury in 1806, and was for many years a noted preacher in New England. Still another married a descendant of Samuel Lincoln, the ancestor of Abraham Lincoln. This family has taken a prominent part in the stirring events, in church and in state, which have contributed to the formation and development of the American nation.

Governor John Lewis Bates is by birth and training a genuine representative of New England culture. He received his elementary education in the public schools of New Bedford, Taunton, and Chelsea. He prepared for college at the historic Boston Latin School. He was graduated from the College of Liberal Arts of Boston University, receiving the degree of A. B. in 1882. After a brief period devoted to teaching, he entered the Law School of Boston University, his Alma Mater, and was granted by that institution the degree of LL.B. in 1885. He was admitted at once to the Suffolk Bar, and since that time has been actively engaged in the practice of his profession in Boston.

Beginning his political career in 1891, he has, in the short space of twelve years, won his way through the various grades of political preferment, from the Common Council to the Governor's chair. In 1891 and 1892 he was a representative of East Boston in the Boston Common Council. In 1893 he was chosen a member of the House of Representatives from one of the East Boston districts. So impressed were his constituents by his services that he received the marked honor of five successive re-elections. During his term of service in the House of Representatives his ability was fully recognized by his colleagues, and he was honored with the chairmanship of several important committees. Not only did he show in the work of the committee-room a distinguished legal ability, but he exhibited on the floor of the House an eloquence which brought

him at once into public notice. His speech against granting the petition of a private corporation for certain public privileges was regarded as the most eloquent of the session, and, by the testimony of both political parties, it not only caused the rejection of the bill, but it went far toward establishing a precedent which will control all future legislation of the same tenor. During the last three years of his term of office in the House he served as Speaker, receiving for three successive years a unanimous election.

His distinguished services in the House had brought him so prominently and so favorably before the eye of the public that he was regarded as worthy of still higher honors. In 1900, 1901, and 1902 he filled the office of Lieutenant-Governor, and by virtue of this position he served as chairman of many important committees of the Executive Council, and, on many occasions, was delegated by the Governor to represent the Commonwealth.

A record so unbroken and so honorable led logically to the final honor, the greatest preferment in the gift of the people of a State which has an unsurpassed record for electing to its highest offices the ablest and most sterling men, regardless of political party. On the third of October, 1902, Lieutenant-Governor Bates became the unanimous choice of the Republican State Committee as its candidate for Governor, and in the following month he received at the polls a majority so large that it indicated in a most gratifying degree the popular endorsement of his personal character and his public services.

Mr. Bates is characterized by unswerving loyalty to all his affiliations and his associates in public and private life. He is a consistent member of the Methodist Episcopal Church, and is the son of an honored and prominent Methodist clergyman in Boston. He is a graduate of Boston University and one of its most honored trustees. He holds numerous positions of trust and responsibility. Mr. Bates was married, in July, 1887, to Miss Clara Elizabeth Smith, of Jamestown, New York. Two children now grace the unpretentious but elegant home of this typical American family.

For a third time within its brief life of thirty years Boston University has given a striking indication of the vital relation it holds to the public life of this Commonwealth. For a third time one of its representatives has been elevated to the highest office in the State of Massachusetts. Ex-Governor William Claflin, a son of one of the founders of the University and for many years the President of the Board of Trustees, still lives his serene and tranquil life, an honored name in a long and honorable list of chief executives. A few years ago a loyal son and trustee of the University, Governor William E. Russell, was cut off in the full vigor of his young manhood, but left a record of character and ability which scarcely has an equal. For a third time this young University has been honored in the choice of one of its representatives for this office. The institution may well feel a pardonable pride in this record. In Governor John Lewis Bates Boston University has a worthy representative, a man who by the most searching test of varied experience has already shown his singular ability and sterling character, a man who in twelve brief years has fairly won the highest honors of his native State, and who by virtue of his training and his character is destined to hold a prominent position in the broader field of national administration.

The Departments

COLLEGE OF LIBERAL ARTS.

Miss Lilian K. O. Farrar, '96, has completed her medical course and has begun practice. Her address is 12 Perry St., Morristown, N. J.

Professor E. Charlton Black delivered an address at the opening of the new Recital Hall of the New England Conservatory of Music on Wednesday, November 5.

Miss Bessie Moore, '99, was married on the first day of November, 1902, to Mr. William Copeland Pickersgill. Mrs. Pickersgill's address is 94 Meeting St., Providence, R. I.

The Provincetown *Advocate* of Thursday, Nov. 6, 1902, reprints in full, giving due credit, Professor Warren's article "A New Beacon Hill," which appeared in the October issue of BOSTONIA.

At the annual meeting of the Archæological Institute of America, held at Princeton University during the first week in January, Professor Thomas B. Lindsay read a paper on the "Basilica Æmilia."

Mr. Wm. H. Clifford, '89, has translated from the Portuguese into English two memorials, presented, respectively, to the Governor and to the Legislature of the State of Para in Brazil. The memorials discuss the destruction of bird life on the Lower Amazon.

The *Harvard Bulletin* of November 19, and the *New York Christian Advocate* of November 27, copied in full, giving due credit to BOSTONIA, the article by Professor James Geddes, "At Harvard with Roosevelt," which appeared in the October issue of BOSTONIA.

During the days immediately preceding the Christmas recess an unusually large number of the graduates of the College took advantage of their respite from duty and visited the College. The University cordially welcomes such visits, and finds inspiration in the fact that its graduates take every opportunity to renew their old associations.

President Warren's address before the University Senate of the Methodist Episcopal Church, in which he took a very firm stand against President Butler's proposition to shorten the college course to two years, has attracted much attention. The *Boston Journal* of December 31 gave a full report of the speech, and in the following issue made editorial comment.

Owing to the fact that the regular day of prayer for colleges, the last Thursday of January, will occur during the vacation period, the College of Liberal Arts will hold on Thursday morning February 12, at 10 o'clock, special religious services. All regular college exercises will be suspended. The sermon will be delivered by Rev. George A. Gordon, D.D., pastor of the Old South Church.

Miss Lillian T. Bryant, '96, was married March 6, 1902, to Mr. Harvey Burbank, B. U. School of Law '00. Mr. and Mrs. Burbank are residing at Danville, Vt., where Mr. Burbank is practising his profession.

The Department of Romance Languages has issued in pamphlet form an historical sketch of the growth of that department in Boston University, from 1876 until 1900. The pamphlet gives a list of fourteen works which have been published by the professors who now have charge of this department.

During the first three days of January there was held at Boston University a Sunday-school Institute under the auspices of the Massachusetts Sunday School Association and the seven Sunday-school districts in and around Boston. At the opening session Dean Huntington presided. Among the speakers were representatives of Yale College, Dartmouth College, Mount Holyoke College, Clark University, and Boston University.

Professor Geddes's Treatise on Canadian-French, containing a very complete bibliography of all that has appeared during the past decade on that subject, together with reviews of all the philological publications (1890-1900), has just been issued by Tunge & Sohn, Erlangen, Germany (pp. 66, large 8°). T. Gamber, 2 rue de l'Université, Paris, is the French agent. The work is for sale at the foreign bookstores in town, at the Old Corner Bookstore, and at Clarke's on Park St.

Professor James Geddes has just been reappointed a member of the Committee on Courses of Instruction in Italian, Spanish, and Romance Philology in Harvard College. A critical and extended article appeared in the issue of November 29 of *Le Journal de Montreal* regarding Professor Geddes's work in Canadian French. The writer of the article, Professor Léo Leymarie, says: "Professor Geddes's work deserves attention, and should be, for all who have at heart the literary evolution of Canada, a *vade mecum*, a precious guide, a friend to whom one has frequent recourse."

Several Boston University graduates will have a prominent part in the preparation of the programme for the celebration of the twenty-fifth anniversary of the founding of the Girls' Latin School of Boston. Mrs. William H. Martin, '89, is president of the Alumnae Association. Among the members of the Committee of Arrangements are Miss Louise H. Murdock, '87, and Miss Lucy W. Warren, '95. President Wm. F. Warren and Miss Marion Talbot, '80, now Dean of the Women's College, University of Chicago, were among those who were instrumental in organizing the Girls' Latin School.

The meeting of the Epsilon chapter last Commencement in the college buildings, replacing the formal banquet with set speeches which had been the custom for several years, proved so delightful that it seemed advisable to call during the Christmas holidays a second meeting of the chapter. This gathering, informal, with simple refreshments, and no regular programme of prepared speeches, proved quite as delightful as the previous meeting in June. The attendance was very gratifying. At least one hundred of the graduates and a large representation from the College Faculty, as guests, were present.

Several classes which had been summoned for their annual meeting limited their session to formal business matters and then adjourned for their social hour to the general gathering in the large hall. This plan retains all the advantages of the meetings of separate classes while adding the social charm of meeting the circle of college friends outside of a particular class. The meetings of last June and of Christmas week proved so delightful and the college spirit was so marked and so enthusiastic that it is thought the new plan will prove permanent.

SCHOOL OF LAW.

Mr. Henry E. Cooper has been recently appointed a member of the Hawaiian Cabinet by Governor Dole, and confirmed by the Territorial Senate. Mr. Cooper graduated from the Law School in '78, and in the same year was appointed to the bar of Suffolk County, Mass. During the last twelve years he has resided in Hawaii and has held a number of very important offices.

Mr. Thomas Jefferson Emery, a graduate of the Law School in 1877, has been appointed to a professorship in the school. Mr. Emery is a graduate of Bowdoin College and a member of the Suffolk County Bar. He served in the Boston Common Council 1881-83, and was a member of the Boston School Board 1888-92, 1894. For several years preceding his admission to the bar, Mr. Emery was master of the Boston English High School.

The Boston University Law School makes the following announcement to graduates of law schools and colleges and to students about to be graduated from college:—

College graduates pursuing the ordinary course and passing satisfactorily the requisite examinations receive the degree of Bachelor of Jurisprudence (*Juris Baccalaureus*, J. B.). College graduates who, in addition to satisfying the requirements for the degree of Bachelor of Jurisprudence, pass with credit examinations in the first three, and either the fourth or fifth, of the following subjects, will, in the year 1904 and thereafter, receive the degree of Master of Jurisprudence (*Juris Magister*, J. M.):

1. Jurisprudence.
2. International law, international arbitration, diplomacy and consular service.
3. Spanish institutions and the Spanish Civil Code.
4. The Commercial Code of Germany or of France.
5. Roman law (Procedure and selected titles in Substantive law).

The requirement of three electives for the ordinary degree (J. B.) will be waived in favor of those who elect the course for the Master's degree. About one hundred hours' work on the subjects above named will be necessary for the degree. The work will be carried on by the study of cases, by lecture and recitation. It will be done during the student's third year, at the end of which the degree may be conferred. Graduates of law schools of good standing will be admitted (on certificate of graduation) to any or all of the foregoing subjects; but only those who are college graduates will be eligible for the degree.

The work is treated as a unit, and as connected with the work for the ordi-

nary degree, each of the subjects having its proper relation to the others, and the whole its connection with the ordinary work of the school through the first-named subject, Jurisprudence.

The object of the work of the Master's degree is to fit the student for usefulness in public or private life, at home or abroad, and particularly in relation to the new duties cast upon the country as the result of the late war with Spain — whether in helping to enlighten the public in legislation or other matters in regard to such duties, or in taking a direct and active part in the discharge of them. Accordingly, the studies pursued will be carried on in connection with various features of the Federal Civil Service Law.

It is expected that the instruction will be given by Alonzo R. Weed, A.B. Harvard, LL.B. Boston University; Horace N. Fisher, A.B. and LL.B. Harvard, Chilian Consul at Boston, and Theodore P. Ion, LL.B. and LL.L. University of Paris, J. D. Catholic University at Washington, and fellow in law in the latter institution. Dr. Ion was formerly Registrar of the British Courts in Cyprus, and after completing his law studies in Paris, practised law in Constantinople for six years in the Consular Courts and the Supreme British Court of that city. He has since been admitted to the bar in this country and given lectures on International Law and kindred subjects at Washington. He has also made valuable contributions to the press on the same subject. Thoroughly educated in the Roman, French, and Spanish law, Dr. Ion will bring efficient practical service to the new lines of work. Born a Greek about forty years ago, and familiar with both European and Oriental languages, he speaks English fluently and well.

SCHOOL OF THEOLOGY.

The movement to raise a fund of \$50,000, in comparatively small contributions, among the 150,000 Methodists of New England, to endow a chair of preaching in memory of Jesse Lee, the founder of Methodism in New England, is one that ought to succeed. It is not a large amount that is asked, considering the numbers appealed to, and all who prize their privileges as Christians, and as Methodist Christians, will naturally feel that they want a share in this movement. The advantage of such a memorial over one in bronze or marble is that it will result in sending out hundreds and thousands of men into all parts of the world to proclaim the gospel in the spirit of Jesse Lee. The interest and enthusiasm already kindled, not alone among the ministers, but among the laymen also, will, we doubt not, bring both the money needed and a renewed interest in Methodist history. New England Methodism has done nobly in the past; we do not doubt that she will measure up to all her obligations in the future.

Vol. I. *October*, 1900 No. 3

BOSTONIA

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In solitude or in society?
In the green stillness of the country,
where he can hear the heart of
Nature beat, or in the dark gray
city, where he can feel and hear the
throbbing heart of man? I make
answer for him, and say, In the
dark gray city. LONGFELLOW



Published Quarterly by BOSTON UNIVERSITY

Vol. III.

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